

The CHRISTIAN CENTURY

A Journal of Religion

HUXLEY, THEOLOGIAN

By Frederick Drew Bond

Two Editorials:

The Feast of the Kingdom of Christ

Baptists and Disciples
and Baptism

This Issue Contains a Sermon by

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EDITORIAL

Luther Burbank's Religion

A SENSATION-THIRSTY AGE has found a new excitement in the religious views of Luther Burbank. And the fuss stirred up, culminating in Mr. Burbank's indignant rejection of a year's contract offered by a lyceum bureau, is another example of current confusion in religious thought. Following a newspaper report of Mr. Burbank's views on the future life, in which the scientist expressed his scorn for the doctrine of predestination and his lack of belief in a future conscious existence, Dr. James L. Gordon, pastor of the First Congregational church of San Francisco, provided a pulpit from which an authorized version of his views could be given by Mr. Burbank. Now Dr. Gordon has come under bitter attack for allowing the meeting; Mr. Burbank for presuming to speak on doctrinal matters. Dr. Gordon rather deserves commendation for assisting the public to discover exactly what the views of as distinguished a man as Luther Burbank are. And Mr. Burbank revealed himself in a way for which he need make no apology. He did not set himself up as a theologian; he merely said that, for himself, after trusting his soul for spiritual strength to a God of love, and acknowledging the moral leadership of Jesus Christ, he had no faith in the doctrine of life after death. He spoke as an individual; what he said doubtless would be said by other individuals; it is sheer ecclesiastical obscurantism to belabor a man for such an obviously sincere, personal statement. Luther Burbank does not believe in immortality. That may deprive him of certain spiritual resources which, possessed, would further enrich his life. But Burbank's life is rich enough now to show, by comparison, the poverty of most of his contemporaries. In the gentleness and simplicity of his

spirit, in his devotion to the making of a better world, in the response of his nature to the moral splendor of Jesus, Luther Burbank compels our admiration. To regard him as anything other than a Christian is to deprive that word of value. As to the future life, it is well to remember that the clearest expression of the Christian faith we have is this: "Because I live"—not because of what any man believes about a doctrine of survival—"ye shall live also."

Lent and the Progress Of Ritualism

WITH THE RETURN of the lenten season, programs for special series of services have come from all parts of the country to the offices of The Christian Century. It is evident that American protestants are giving far more attention than in the past to these forty days. This must mean that there is an increasing response on the part of the general public to such services, for it is only a successful venture which breeds with such rapidity. One fact is noticeable in reviewing these announcements. There is a remarkable swing now on toward the use of ritual in protestant worship. This is especially true in the lenten services which are being held in churches. Public meetings in central auditoriums, often held at the noon hour, can do little more than stop the man on the streets in his hurried flight. But after he has been stopped, compelled to face the spiritual challenge of the season, when the churches then invite him into their own places of worship, they are increasingly asking him to participate in carefully matured orders of common worship. This is worth thinking about. It suggests that in the future American protestantism will be more and more ritualistic in its forms of worship. The fears which once made a majority of our churches look

askance at Episcopalians and Lutherans in their ordered ways of prayer have largely vanished. There is a general feeling that freedom in the sanctuary has been debased too often into flippancy or worse. There will always be those who will resist the impulse toward ritual, and they will make their positive contribution to American church life. But the others who encourage this trend will help to bring to much worship dignity and a sense of holy awe which many churches have long needed.

Another Problem the Missionary Faces

DURING HIS PRESENT VISIT to this country, the Rev. William Paton, secretary of the Indian national Christian council, has been saying some notable things. It is a pity that a larger portion of the American church will not hear him. Mr. Paton is a fine representative of the younger generation of British missionaries; by birth, a Scot; by education, an Oxonian; by experience, a veteran of the English student movement; and now by further experience the leader in the correlated activities of all the protestant missions at work in India. He thus brings to his audiences a sweep of vision, as well as a wealth of information, such as few have to offer. Nothing that he has said has been of more significance than his report on the results of much mission elementary education in India. India has a Christian community of approximately four and a half millions. The bulk of this lives in the villages, and the simple farming of the east provides its subsistence. The mass movements among the depressed classes have, during recent years, accentuated this feature of Indian Christian life. Christians in India have recognized their responsibility for the education of the children in their community. Great sacrifices, both in lives and money, have been made for this cause. But now the melancholy fact must be faced that much of this effort has been futile. For, says Mr. Paton, careful examination has shown that between forty and forty-five per cent of all the children who have gone through the mission elementary schools have later relapsed into illiteracy. The education which they have received has proved of such small use and interest that they have discarded it as so much useless baggage. Obviously, something has been wrong. Missionaries are now hard at work in finding out what, and trying to find the remedy. Some of them appear to be making progress. But this is another problem which will be immensely helped when Indian nationals are given more of a part in determining the type of education to be offered to meet their own needs.

It's Hard on Miss Addams, But It's Illuminating

A REMARKABLE MEETING recently took place in Chicago. Miss Jane Addams and Miss Mary McDowell met with a group of reserve officers of the army, members of the military intelligence association. The association has been advertising the two women as reds, communists, persons attempting to destroy American institutions. The two women tried to reach some basis of understanding with the military gentlemen. While long-suffering beyond the scriptural limit, Miss McDowell is hardly to

be blamed, as a member of the administration of the city of Chicago, for wondering whether the time had not come to see if the loose talk of these uniformed detractors could not be stopped. And even Miss Addams, competent as she is to go her own way without regard for the yapping of the pack, would doubtlessly be glad to be relieved of such attentions. The two women failed in their attempt to convince the intelligence agents that there is any difference between a disbelief in the processes of war and a desire to overthrow the government of the United States. The attacks will continue. In fact, the assistant secretary of war, a former head of the American legion, has already gone from Washington to Boston in order to reiterate the old "red" poppycock about Miss Addams. One revealing fact has come out in Chicago. A Captain Hopkins—the hero of the Evanston church episode of two years ago—placed before Miss Addams certain statements made by an officer of the American civil liberties union, in which it was claimed that American tradition would support the view that free speech should be maintained until it led to an "overt act" against the government. If Miss Addams would repudiate that statement, said Captain Hopkins, he "would never mention her again." As revealing the essential aims of the military gentlemen, such an offer has more than passing value. If this sort of blackguarding of citizens goes on, we predict that questions such as these will soon occupy the attention of congress: What is the military intelligence association? Who authorized it? Who recruited it? Who finances it? What qualifications have its members? What room is there for an unofficial army spy system in the United States?

Pacifism Among Moslems

NEWs OF HERETICS being stoned to death in Afghanistan is reminiscent of Old Testament stories of punishment, but when we learn that the heresy was pacifism, the difference between the world in which Islam was born and the present come into striking contrast. As in ancient Israel, the accused were tried by a council which is the Islamic counterpart of the Sanhedrin. The proceeding was hyper-legalistic. When sentence was pronounced a leading mullah cast the first stone and crowds of the faithful completed the savage job with a will akin to that which was shown in Stephen's case. No doubt some modern Afghan Paul will hold a martyr's clothes one of these days and the barbarous persecutions will end. There seems little sign of an end as yet, however, for the stonings have been frequent since the close of the world war and the rise of Gandhism beneath the Himalayas. On one occasion two whole villages of the non-resistant sect were wiped out, after the manner of David's destruction of the dwelling places of his enemies. When the orthodox high priest who had crowned an amir was converted to this pacifist doctrine he was imprisoned, tortured, condemned and stoned to death as a demonstration that orthodoxy plays no favorites and makes no exception of the mighty. This sect of non-resistants is called the Amadiyya. Their founder declared himself to be the messiah of all faiths, after the manner not exceptional among the mystics of central Asia, as Babism and other esoteric faiths testify. His followers now

are said to number a million, with headquarters in the Punjab. Their pacifism suits the Hindu cast of philosophy well but this seems to meet a severe enmity when it spills over into the militant Mohammedanism of Afghanistan. These pacifists claim to represent the purer teachings of the prophet in their non-resistance, a declaration which will sound strange to westerners taught that Mohammed's doctrine was one of fire and sword.

Archeology and The Koran

THE CANONIZATION of the Koran was accomplished by a process not unlike that through which the Bible passed. One of the early khalifs gathered up all the ancient texts that could be found and from them, by comparing and collating, fixed a standardized text. He then ordered all existing manuscripts destroyed and had six copies of the new canon copied and sent to each of the six principalities of Islam. Now an irreverent archeologist has dug an ancient text out of a Syriac ruin and exposed it to the horrified eyes of the faithful. He finds in it whole verses which are not found in the canonized version, though they are quite in keeping with its tone and text. Of course, they lack that "inspiration" which gives infallibility to the man-made canon, though the copy seems to be one of those from which the sacred and accepted text was composed, but which escaped the destruction ordered upon all its kind. Doubtless the scientific discoverer will receive the maledictions of all the faithful, and it will be said that while his name is Mingana, his education must have been German. We have often wondered what would happen to the Koran once the processes of the so-called higher criticism began to work over it. Now comes archeology to add to our apprehension. There should be rejoicing in orthodox christianism because any process that shows up the fallibility of the Koran would be good, but in Islam there will be wailing and gnashing of teeth; those who dare question the accepted versions of Koranic integrity merit the death that is supposed to be the portion of all heretics.

Brutalities in the Chain Gang Exposed

THE STATE BOARD OF PUBLIC WELFARE in North Carolina has been exposing the barbarities of the chain gang. Already a number of overseers are serving time for murders and cruelties that equal those exposed in the notorious Florida case of two years ago. Samples of the brutal conduct of these savages in civilized garb are furnished by the record of N. C. Cranford, recently indicted. Cranford had charge of a gang of colored men working on the state's splendid new system of hard-surfaced roads. One negro, whose crime according to the boss's charge was that he had "gossiped about me," was dragged behind a truck in chains, stoned by the boss and flogged almost every day until he died—a mass of bruises and with the skin on his legs swollen and burst with flogging. Two negroes were beaten with hickory sticks and the sticks then rammed down their throats, causing their death. Men were strung up by the wrists, one of them for a whole day, and one by the heels for more than two hours. The boss stuck his knife

into the sides of offenders and thrust it through the flesh above their eyes. One prisoner who broke his arm was compelled to finish his forty-day sentence with the injured member hanging at his side, without benefit of surgical attention. The investigators reported that the prisoners worked at a feverish pace and never spoke in the presence of the boss. Their food consisted of beans, fat meat and corn bread. This is only one case of several uncovered by the board of public welfare, and in most cases punishment has been quick and severe. But North Carolina cannot redeem an inherently barbarous system by visiting punishment upon those of its administrators who show a sadistic temper. The chain gang belongs to the past.

To Censor or Not to Censor?

THE NATIONAL COMMITTEE for better films, associated with the national board of review of motion pictures, which is in turn connected with the movie producers organization, held their second national better films conference in New York in the closing days of January. Their object is to keep the films as decent as the movie magnates can be persuaded to make them. The movie magnates abhor censorship as a brewer abhors prohibition. This committee quotes approvingly Governor Smith's declaration that "we have sufficient laws to punish those who outrage public decency," without making any particular notable record in invoking such laws against any of the outrages to public decency that have been filmed and displayed on the screen. The governor amends his statement by saying that "if we haven't (sufficient laws) they should be enacted," and we wonder what real difference there is between that and censorship. On February 10 and 12 the church organizations interested in clean pictures held their second conference in Chicago. They approach the question from an interest in public morals, without too much concern for the movie magnates. They look toward legal censorship as a court of last appeal. They prefer clean movie makers to censors, but do not fear censorship as much as they do film filth. However, they do not wish legal censorship if moral pressure can be made effective. A Shenandoah, Iowa, exhibitor offers a suggestion to those who are in the business. Putting public morals above private profit, he tells the public whether the film sent him is good or bad. Quite contrary to the popular conception that if you tell the public a picture is bad they will all flock to see it, this Mr. Latta has found that the public takes his word for it and patronage drops off when the danger signal is up, but that attendance improves when signs are good. No delusion afflicts men more grievously today than the one which movie producers give as an excuse for films, that the public demands them.

Is There a Frame-Up?

SO ASKED John M. Glenn, of the Illinois Manufacturer's association, when recently the social service commission of the federal council of churches held one of their series of social evangelism meetings in Chicago. A score of forward-looking, constructive social service advocates, including Jane Addams, William P. Hapgood, Sam

Higgenbottom, of India, and others, as well as the various social service secretaries associated in the social work of the federal council, took part. Scores of meetings were held, with groups reaching all the way from university assemblies to the hobo college, and from business lunch clubs to labor groups, including special meetings with the ministers of the city. This was no new thing, for the commission has held such meetings in more than sixty commercial and industrial cities in the past four years. They have met with most favorable response from pastors, educators, social workers and the press. In many cases labor has listened to the messages with open mind, though usually with some suspicion because of its rather general feeling that the church in managed by the capitalists. The employers have never been much disposed to cooperate. Mr. Glenn called the group "a lot of self-constituted reformers" and asked, "Why not have the men who are the acknowledged industrial leaders give the real viewpoint of industry?" He suggested to churchmen who are also manufacturers that they "ascertain whether your church is being delivered in the matter of industrial legislation." He warned especially against legislation for children, women, short hours, minimum wages and for limiting injunctions, and concluded by saying that "it is a strange fact that every time industry gets to going good somebody who knows nothing about conditions, the situation or a sane policy wants to throw a monkey-wrench into the machinery." Mr. Glenn's theory seems to be, "Leave it to us, we will always do the right thing." Is industry always ethical? If not, what about ethical experts taking an interest in it?

The Feast of the Kingdom of Christ

THE POPE'S ENCYCLICAL establishing, as one of the major festivals in the calendar of the church, the Feast of the Kingdom of Christ, to be observed annually on the last Sunday in October, has already been widely commented upon in the Catholic press, but its full significance has not yet been adequately emphasized. Naturally, the protestant mind shies at any proposal originating at Rome, but we find ourselves more in agreement with Dean Ladd of the Berkeley (Episcopal) Seminary in welcoming and approving this act than with the more cautious attitude of most protestants. Dean Ladd calls upon all protestants to accept the newly appointed feast as one of their own, adding it to their calendar along with the other great days which protestants and Catholics share in common.

Those protestants who feel that it is an act of base surrender to approve any suggestion which emanates from the vatican imagine that such approval will imply a recognition of the authority of the pope. We acknowledge no such implication. For protestants, the question is not as to the right of the pope to issue commands to the whole church, including them—which of course they deny—but as to the value of his proposal in this case. For our part, we will join our voice with any voice that is raised in loyalty and homage to Christ. If the pope says, in our hearing, "Let

us pray," we shall pray, not because we recognize any right of his to command us, but because we are glad to pray with any one who is willing to pray with us.

It is doubtless true that when the pope speaks of advancing the kingdom of Christ and summons the church to an annually renewed declaration of allegiance to it, he is not unmindful that to all faithful Catholics, as to himself, this will mean a renewal of loyalty to the Catholic church and an increased urgency in the promotion of its interests and the enlargement of its prestige. Those who consider the pope the personal representative of Christ on earth and the Catholic church as the visible embodiment of his kingdom naturally cannot conceive of the advancement of the latter apart from some enhancement of the glory and power of the former. But to assert that it means only that, is to make an indictment that goes beyond the evidence and is out of harmony with easily ascertainable facts regarding Catholic piety. Setting aside, therefore, the inevitable factor of ecclesiastical interest, there remains as the central core of the proposal the idea of exalting the dominance of Christ in the hearts and over the affairs of men.

And that, we judge, is a good thing to do, whoever suggests it. The age is beset by manifold temptations to decadence and corruption which are the over-ripe fruit of its very virtues. Riches breed arrogance. Material success is the mother of a materialistic conception of success. Mechanical ingenuity and achievement easily lead to over-confidence in mechanistic processes. In comparison with mountainous accumulations of financial capital, spiritual values assume, in the eyes of many, an air of unreality and shrink to proportions of insignificance. Scientific knowledge itself has its dangers—less, to be sure, than those of ignorance, but by no means negligible and not to be concealed behind vague platitudes about the glories of science and the liberating efficacy of truth. The exaltation of liberty, without a corresponding development of the inner checks and guides which proceed from moral sanity and a sense of social responsibility, has produced both lawlessness and recklessness. The overthrow of many old customs which, though dignified by the name of ideals were never anything more than traditional *mores*, has carried with it the wrecking or near-wrecking of useful social institutions before satisfactory substitutes for them have been found. We have more speed and less sense of direction, more power in the engine and less skill at the wheel.

The specific remedies for these ills are not to be found by going back to any "good old times," romantically conceived or sentimentally remembered, but by going forward along the path of social research and experiment. But this adventure into the fields of the future needs to be conducted under the guidance of some sound principles and the leadership of a dependable personality. Let the renovation of the sadly shaken structure of our social and moral life be conceived as the building of the kingdom of Christ, and the task acquires a dignity and a direction which will go far toward bringing it to a successful issue. Christ as the dominant personality of the age, as the moral pilot of our ship, as the king—we do not shrink from the word in the supposed interest of democracy, for it does not conflict with it—as the ruler of a kingdom of goodwill and peace, will

write for us no new code of laws, nor can there be deduced from his recorded words any old code which will determine the details of the new and better order. But he can define for us the objectives of our common life, he can give assurance of the reality of the spiritual values, he can put into our whole process of seeking and experimenting and reorganizing a spirit which will lift it above its present plane.

There is a value more than sentimental in the recognition of this need by all men who call themselves Christians. Deeply divided as we are by lines of cleavage, theological, ecclesiastical, cultural and racial, we can find here a focal point of catholicity. So far as human eye can now see, neither this nor any other proposed program will, in itself, unify Christendom. But just as the associations which have grown up around Christmas and Easter, and their basic significance as reminders of the birth and resurrection of Christ, serve as a bond of fellowship among Christians of the most diverse faith and practice, so, if we enter into it heartily and ungrudgingly, and unembarrassed by the fact that the pope suggested it, this festival of the kingdom of Christ may, in addition to its other beneficial influences, become a further unifying factor among followers of Christ who cannot argue themselves into agreement.

Let the crude celebration called "Rally Day," which many protestant churches have grown into the habit of observing in the autumn, be displaced by this more seemly and significant feast of the kingdom of Christ. How better could the new season's work and fellowship be launched, after summer's relaxation, than by a genuinely religious response on the last Sunday of October to the challenging and glorious emprise of the kingdom of Christ!

Baptists and Disciples and Baptism

AUTHORITATIVE advice to the effect that the Park avenue Baptist church of New York in its arrangement with Dr. Fosdick for the practice of open membership has not departed from the historic tradition of the denomination in the practice of baptism by immersion only, should be welcomed with approval no less by liberals than by conservatives. The church, with Dr. Fosdick's leadership in prospect, has broadened its entrance conditions so as to receive all Christians into its fellowship, but it will continue to administer the ordinance of baptism by the mode that has become established in the habit and preference and conviction of the historic communion with which the congregation is identified.

The distinction between the open membership principle, on one hand, and the sanctions for immersion as the proper mode of baptism, on the other, is one which it is important for Baptists and Disciples and other immersion-practicing bodies to keep clear. The open membership movement involves no attack upon or dissatisfaction with the practice of immersion. The controversy between open membership and closed membership moves on the same logical plane as did the controversy between open communion and close com-

munion. Practically all Baptist churches in the north, and great numbers in the south, have long since abandoned close communion. Yet it required a long time for the Baptist mind to disengage the communion service from the Baptist conception of baptism. Close communion meant the admittance to the Lord's supper of those, and only those, who had been immersed. It was difficult at first to see that the supper could be made an open feast of fellowship for all Christians regardless of their manner of baptism, without thereby weakening the church's testimony for immersion. Close communionists were not disposed to call in question the Christian character or status of the unimmersed Presbyterian whom they excluded from the Lord's table, but they felt the need of using the communion as an occasion for reinforcing their contention concerning the mode of baptism. If they should liberalize their procedure at the table, they feared that they would be under constraint to alter their procedure at the baptistery. But it has not worked out so. The exclusive practice of immersion has not been weakened in the slightest degree among Baptist churches by the all but universal adoption of the inclusive communion.

The same logic is found to apply in the case of open membership. Those churches which have moved forward to the open membership basis continue bearing their testimony for immersion no less consistently and faithfully than do those which continue on the basis of exclusive and sectarian membership. Liberal Baptists and Disciples are not troubled about immersion. They have no desire to abandon it, nor is there any general wish among them to multiply ways of administering baptism by adopting the modes used in pedobaptist churches. What they are troubled about is the practice of schism in the body of Christ. They are compelled to deny at the door of their church the thing they affirm everywhere else, namely, that this unimmersed Presbyterian who applies for membership in a Baptist or Disciples church is just as good a Christian as are Baptists and Disciples, and that the church whose letter he carries in his hand is just as truly a Christian church as any Baptist or Disciples church may claim to be. Open membership is not concerned with the right or wrong of the immersionist contention; it is an expression of the Christian spirit of fellowship, unity and catholicity. It does not follow that, having received an unimmersed Christian into membership the church must thereupon practice baptism by other modes than immersion, any more than it follows that, having received an unimmersed Christian to the Lord's supper the church must thereupon practice baptism by other modes than immersion.

It is important for liberal Baptists and Disciples to make for themselves a clear definition of just what they are seeking. Their trouble is not with the practice of immersion; it is with the limitation of church fellowship to those only who have been immersed. They revolt against the employment of immersion as a test of church membership, necessitating the rebaptism of those who have been baptized by another mode. They see no reason why their local churches should be narrower than the church of Christ itself. Why should it be more difficult to get into a Baptist church or a church of Disciples than into the church of Christ? If Christ has received this unimmersed Presbyterian or Methodist what conceivable reason is there for our not receiving him?

Who are we that we should set up barriers to fellowship which Christ has not set up? If, for whatever reason, we are under constraint of conscience to practice baptism by immersion only, are we not equally under constraint to practice a fellowship as broad as the church of Christ itself? Need there be any conflict between these two constraints of conscience? It is questions like these that define the issue which liberal Baptists and Disciples are facing.

There is nothing illiberal or sectarian in the administration of baptism by a single mode rather than by three modes. If liberalism lay in the direction of multiplying modes of baptism, then a church which practiced four modes would be more liberal than those churches which practice three. But this makes the whole argument absurd. Once abandon the sectarian and unfraternal use of immersion as a barrier and test of Christian fellowship, and its practice as the sole mode of baptism becomes as catholic and liberal as would be the practice of optional modes.

The movement toward open membership, therefore, is a spiritual movement, a movement on the level of Christian fellowship and of loyalty to Christ, not a mere attempt to tinker with the ritual of baptism. Among both Baptists and Disciples, the movement made its beginnings in a cautious but unsatisfactory device for circumventing the regular procedure. This device consisted of the formation of two groups in the local church—one the regular church membership, the other the "society" or "associate membership" or the "congregation." Into the latter group, by whatever name it was called, the unimmersed were received, while the regular "church" membership was restricted to immersed persons only. This plan has worked only with indifferent success. In most cases it has aggravated rather than ameliorated the problem by the sheer fact of acknowledging that there was a problem and yet providing a palpable subterfuge for solving it. In some churches this distinction between the two groups within the larger circle has been held frankly as a formal fiction, a sop to the denominational Cerberus, and the local community has been begged to believe that the implications of superiority and inferiority meant in reality nothing at all. This apologetic attitude has, of course, been everywhere ineffectual. There has now come to a head in both these immersionist denominations an intense demand for complete emancipation from the bigotry and sectarianism of closed membership. Baptist and Disciples churches, in rapidly growing numbers, are insisting not only on the right but the duty of receiving into their membership, without any qualification whatever, any person who belongs to the fellowship of Christ.*

Among Baptists this innovation is not so radical a break with precedent as among Disciples, for many Baptist churches in England have always practiced open membership. Their American liberal churches may therefore strongly maintain the position that this more Christian practice is in line with unquestioned Baptist tradition. The procedure

of these English churches makes baptism altogether an individual act for which the church has no primary responsibility. If the applicant for membership desires to be baptized, baptism is provided; if he desires it to be indefinitely deferred, he will be received on confession of faith and may request baptism at any later time or not at all. Thus provision is made not only for receiving professing Christians bearing letters from affusion-practicing churches, but for those who come by primary confession of faith who may not be prepared to submit to baptism. The tendency is for American Baptist churches who seek freedom from the unchristian practice of closed membership, to follow the practice of their English brethren.

With Disciples the matter stands otherwise. Except at the initial stage of their denominational history, when Alexander Campbell declared that he and his followers were going to build a church whose door should be as high and as wide as the gate of heaven, there exists no precedent for the more generous practice. Disciples have consistently made immersion a test and barrier to church membership. But if there is no precedent, there is a golden thread in their tradition which leads directly to the practice of open membership. This golden thread is their passion for Christian unity. Of course the Disciples do not practice Christian unity any better than any other denomination, but they do passionately cherish the ideal of unity. They hate sectarianism; and if they can be convinced that at any point they are practicing sectarianism there is something in them which may be counted upon to provide a remedy. They cannot be happy or complacent until that remedy is provided. It is this ideal of Christian unity that disturbs the souls of Disciples in resting their churches on the schismatic foundation of closed membership. Their mind has always been haunted with their ever recurring vision. There have always been voices declaring that a membership limited to the immersed only and disfellowshipping those equally worthy Christians who were not immersed, was a sectarian membership. But while the denomination has been restive under this irrepressible compunction, there seemed to be no way out. It seemed to be the price they had to pay for being loyal to their conviction about immersion. Now, however, it is beginning to appear that the two loyalties are not in conflict at all—that the Disciples may continue as before the practice of immersion only, and may in full consistency go forward into the practice of Christian unity in terms of open membership.

The Disciple mind does not go along easily with the Baptist mind in conceiving baptism after the English fashion. Disciples take their New Testament more carefully, perhaps, at this point, and cannot think of baptism as having any significance at all apart from the act of initiation into the church. In this respect they stand with the pedobaptist protestant churches and the Roman Catholic. They think of open membership as the reception of unimmersed Christians who bring letters from pedobaptist churches, and they base their action not alone upon the Christian character of the applicant, but upon the Christian status of the church whose credential he bears. Not to receive the credential at its face value as a letter from a sister church of Christ is held to be not only a discourteous but a schismatic act. The open membership Disciples churches make, as a rule, no

*I find some satisfaction in the fact that, so far as I know, the Monroe Street church of Disciples, of Chicago, of which I was then pastor, was the first congregation of either regular American Baptists (the Free Baptists excepted) or Disciples to adopt this simple and unqualified basis of membership. This was in 1906. After twenty years I have been interested in reviewing a manifesto which I published at that time in tract form setting forth the new point of view in terms which today seem to me as sound as they did then. Not all my views have been so well preserved!—C. C. M.

provision for receiving a person by primary confession of faith except on the basis of immersion-baptism. Such churches would no doubt, however, hold it a duty, in the exceptional case of one who conscientiously was unwilling to be immersed, to receive him into membership on his confession of faith.

In holding that the practice of open membership involves no necessary change in the practice of immersion by Baptist and Disciples churches, it is not implied that liberal thought has wrought no change in the conception of baptism itself. Quite the contrary is the case. The fact is that the whole legalistic view of baptism no longer has meaning. The assumption that because immersion was the primitive mode it was therefore bound upon the church for all time; the unscholarly dogma that the Greek word *baptizo* in the new testament meant to immerse; and the conviction that the practice of immersion directly involved the authority of Jesus—these chief supports of the old apologetic for immersion are to the modern mind unthinkable. But with their passing there remain substantial reasons why Disciples and Baptists should not depart from their historic position by adding other modes. What these reasons are it is not our purpose here to consider. It would seem sufficient to say that one good reason for continuing the established practice is that there is no reason at all for abandoning it.

If immersion now seems to some liberal minds a spiritual liability, we believe that when it is dissociated from the sectarian practice of closed membership it will prove to be a spiritual asset to Baptist and Disciples churches.

Thoughts After the Sermon

I HAVE ASKED the editor to excuse me from regularly commenting on the series of sermons now appearing from British preachers. I find myself in a somewhat different situation from that in which I stood when writing on the twenty-five sermons of the American preachers. The Americans were not selected by the editor. They had been elected to their high honor by the vote of thousands of their brother ministers, and stood therefore, in a sense, in an objective public position, a fair target for objective analysis. I felt no inhibition in writing down with entire candor—though always, I hope, with Christian considerateness—the thoughts that occurred to me as pertinent and helpful. In the case of the British ministers I find myself after two attempts feeling otherwise. These distinguished pulpiteers are the chosen guests of the editors, under journalistic hospitality, and it seems hardly delicate to write otherwise than in an even tone of appreciation of their sermons. Inasmuch as whatever value my thoughts may have derives from their free and candid expression, I am sure that the space set apart for my comments can be better used for other purposes. If as the series goes on I find myself moved to some special comment, I am assured that the editors will make a place for me to appear.

I hope that all the readers of this extraordinary series of sermons from preachers on the other side of the sea, will be assured of my regular presence in the pew.

THE LISTENER.

The Stone and Spark

A Parable of Safed the Sage

I LODGED for a time in the home of the daughter of Keturah, with her husband and her children. And there was a day when I had been out and returned. And the daughter of Keturah said unto me:

A young woman came to see thee, and she said she was unto thee a Stranger, but she had read thy Books, and she knew that thou wouldest know just how to help her Solve her Problems. And when she found thee not, she told me All her Troubles.

And I told her Just What To Do.

And I said, I have no doubt thou didst give her Good Advice, and I can spare her. Without doubt there will be others who come to me with Troubles.

And the daughter of Keturah said, Father, I was an Oracle unto her.

And I said, The daughter of so wise a Mother might well be that.

And she said, But Father, I never was so much so before. I did not know that I was so wise. But when she sat there, eating out of my hand, and looking so Confidently in my face, I Just Knew what to tell her.

And I said, I am very glad that she found thee, and I am sure that thou didst do her good.

And she said, Father, is it so with thee when people come and tell their Troubles, and thou dost hear them, and send them away with Good Advice? Dost thou know thou art so Wise before they Come, or doth Wisdom Come to thee through their Confidence?

And I said, My dear, thou inquierest concerning the secrets of my Trade. The Philosophy Business, like most others, is done with small Tangible Assets compared with the Volume of Business done, and most of it on Borrowed Capital.

She said, Some Philosophers carry most of their stock in their Show Windows.

And I said, I doubt if Socrates did, or my friends Plato or Aristotle. There must be a Surplus and Reserve of Available Capital. Nevertheless, all Business is done on Confidence, which is the same as Faith.

And she asked, Dost thou not count the other person's confidence in thee?

And I said, Is it not written of the dear Lord Jesus that He could not do many mighty works except as Folk Trusted Him?

But she said, It cannot be wholly a matter of their faith; a Prophet and Philosopher must have what thou hast said, and those qualities are not abundant. But Father, art thou conscious of possessing them before the need ariseth, or with the need doth the faith arrive that they are there?

And I said, My dear, is the Stone conscious of the Fire within it before the Steel doth smite it? Then doth it send forth the Spark that kindleth the Fire. Doth the candle know the Light that is within it before the dark fall and the Match toucheth the Wick? It is enough that the Spark lie Latent in the Stone. But when it is Dark and Cold, and the sharp blow of the Steel cometh, then in time of need the Spark shineth.

And she said, I almost think I also could be a Philosopher.

Huxley, Theologian

By Frederic Drew Bond

THE TITLE TO FAME of Thomas H. Huxley appears secure. Looking back, we see him as the great agnostic of the nineteenth century, the last of that small but historically important group whose members include Giordano Bruno, Servetus and Voltaire; in our own country, Franklin and Paine; and, among the lesser lights, Charles Bradlaugh and Robert Ingersoll.

In education, Huxley's work was shared with others; now it is partly discarded, largely forgotten. In natural history he was merely the peer of other keen and exact research workers and the author of several excellent textbooks, now, of course, superseded. He took little or no part in Dohrn and Lankester's work on the genealogy of the vertebrates; he made no extended special studies, like those of Romanes on animal intelligence; he did nothing at once original and basic, like Galton's inquiries into human faculty. If he noted the attempt of his friend Clifford to reduce physics to geometry, we have no public record of the matter; and though he assisted Spencer, when asked, with biological data, he curbed and almost derided his speculations and failed wholly to see the need of at least a tentative philosophy of evolution. Through life, he was the uncompromising antagonist of the church in the name of science; the protagonist of evolution against Christianity. Take away his role in this matter and he is almost destitute of historical significance.

THE BATTLE OF THE EIGHTIES

Though, on the appearance of the "Origin of Species," Huxley applied its conclusions to explain the appearance of man on the earth, and though he addressed and answered orthodox theologians when and where he could, it was not till about 1880 that the tide of agnostic opinion was strong enough for him to make definite, out-and-out attacks on the fundamentals of Christianity in the pages of the highest grade English reviews. The brunt of his attack was on what is called "evangelical" protestantism. Like Anatole France the Catholic, his intense hatred of his church seems to date from a cruel fright about the devil, when he was a little child. "Those," he writes, in the prologue to his collected essays against Christianity, "those who were more directly responsible for providing me with the knowledge essential to the right outcome of life (and who sincerely desired to do so) imagined that they were discharging that most sacred duty by impressing upon my childish mind the necessity, on pain of reprobation in this world and damnation in the next, of accepting, in the strict and literal sense, every statement contained in the protestant Bible." In almost the same statement he speaks of the days of his youth, when "bibliolatry was rampant." His early impressions prompted him, when he attacked the authenticity of the gospel narratives, to attack, in especial, its demonology. In regard to the story of the devils and the Gadarene swine he discoursed with extreme vigor.

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His first direct polemical essay, which he thought worthy of republication in a special volume, was before the York meeting of the British association for the advancement of science in 1881, and from that time on till his death in 1895, hardly a year went by without some hard fought controversy. In these controversies his best known opponents were Mr. Gladstone, the former Duke of Argyll, W. S. Lilly and various bishops of the establishment. Generally speaking, he gave the impression of victor in these conflicts. He knew his subjects well and a natural gift for controversy was sharpened to a fine point by an extended study and familiarity with Newman's works. Possibly his admiration for this writer was enhanced by the memory that, when a penniless boy, Newman had joined with others to procure him admission to the Charing Cross hospital. Newman's name is frequent in Huxley's polemics. He quotes the churchman repeatedly and tosses with glee, to his opponents, such statements as: "The Christianity of history is not protestantism. If ever there were a safe truth it is this." Sometimes he seems to desire to "draw" Newman for a little personal bout. Thus he pens a note to the effect that, if called on to compile a "primer of infidelity," he would save himself trouble by making a selection from Newman's works. One wonders if he derived this opinion from the circles of Cardinal Manning.

To natural skill, considerable erudition and clarity of exposition, Huxley united a most unusual qualification for a religious controversialist. He had been a member of the Metaphysical club. This club, founded in 1869 by James Knowles, then editor of the *Contemporary Review*, had for object to bring into personal touch the great conservatives and neutrals of England with the men of the newer ways of thinking. With Huxley were such men as Tyndall, Clifford, John Morley, Leslie Stephen and Frederick Harrison, the positivist. Among the conservative group were various Anglican bishops, the Catholic ecclesiastics Manning and Dalgairns and their friend W. G. Ward. Others, conservative or neutral, were Gladstone, Martineau, Tennyson, Ruskin, Froude, Dean Stanley, Sir John Lubbock and some thirty others—the club being practically an assemblage of the intellectual elite of Great Britain. While the members of this galaxy of minds do not seem to have converted one another, at least each learned exactly what the others believed and on what grounds. At an early meeting Ward and Huxley indulged in rancorous personalities. It was decided that, in future, all tokens of "moral disapprobation" must be avoided. Later on, characteristically enough, Huxley declared that the club had "died of too much love."

EVOLUTION

If we look over Huxley's controversies in some detail, we find, as we might expect, that where he stood on the teaching of the evolutionary theory he was strongest. It may be said indeed that it is due to Huxley, more than to any other

one man, that the theory of evolution—with a vague caveat in the case of man—has come to be a commonplace among practically all English-speaking persons of education and mature intelligence. It is impossible to feel that Huxley's interest in this matter was due to devotion to the science of zoology. He became a zoologist by a sort of financial accident, just as he had previously become a physician almost by accident. "His great desire," as he called it himself, had been to become a mechanical engineer. When quite young he produced a paper on a perpetual motion contrivance and succeeded in forcing himself on Faraday's attention.

Those who are now depicting Darwin's "general agent," as Darwin called him, as a retiring scientist, unwillingly dragged from his studies to engage in unwelcome battles, take the trouble to learn little of the man. His anti-Christian bias was the driving force of his entire career. His friend Hooker saw that his interests were strangely different from those of a zoologist. "You may make a very good naturalist or a very good metaphysician," he warns, "but you have neither time nor place for both." And, apropos of his controversy, at an earlier period, into the meaning of the Catholic theologian Suarez, Darwin, a man not easily surprised, writes: "What a wonderful man you are to grapple with those old metaphysico-divinity books." Spencer, with a dryer insight, noted Huxley's "strong clerical affinities." Born in Germany, he would almost certainly have become a radical theologian or a higher critic of the Bible.

BIBLICAL CONTROVERSY

Huxley's controversies about the old testament touched largely on the impossibility of a rational reconciliation of evolutionary science with the early narratives in Genesis. But we have also from him a really good and still readable essay on the development of theology among the ancient Hebrews. In the new testament, aside from his discussion on devils, his attacks were mostly of a guerrilla sort. Certain of his statements have sting if not weight. Thus, he points out that the often quoted words of Jesus, "Father, forgive them, for they know not what they do," are missing from old manuscripts of the single gospel in which they are written. He quotes Harnack to the effect that "it is not difficult to set against every portion of the utterances of Jesus, an observation which deprives him of originality."

More exasperating, but hardly of historic importance, was his raising the question as to whether Jesus died on the cross at all. Here he sponsored a lone opinion. He drove a harder spear against the very ancient dogma, contained even in the nucleus of the Apostles' creed, known as the miraculous conception of Christ. He called attention to the fact that this belief was not universal among the orthodox of the middle of the second century, quoting Justin Martyr to that effect. Also, he pointed out that the belief was not held by the ancient Jewish-Christians. It is worth note that Huxley, to whom theology was a "science" (as he more than once insisted), never confused this ancient belief with the 1854 dogma of the immaculate conception of Mary nor with what the Roman church means by the "Virgin Birth." *Quod, matris sui hymene non rupto, Jesus Christus partus est.*

But, despite the influence of Newman and his own good sense, Huxley never got thoroughly away from the "low

church" conception of primitive Christianity. True, he rallies Matthew Arnold, in a personal letter on his book, "St. Paul and Protestantism." "I have my doubts if Paul would own you, if he could return to expound his own epistles." And in the end, he saw that Christianity in the west, protestant and Roman alike, depends on certain passages in the Pauline epistles. It cannot be said that he ever perceived that the interpretation of these passages, as firmly fastened on the churches, was that of St. Augustine.

MAN'S FALL

He did finally see that the fall of man was not a mere story, possibly an incidental myth, bound into a sacred volume, but was the very foundation stone of all orthodox western Christianity. We find him writing in 1890: "If one may play fast and loose with the story of the fall as a 'type' or 'allegory,' what becomes of the foundation of the Pauline theology? 'For since by man came death, by man also came the resurrection of the dead. For, as in Adam all die, so also in Christ shall all be made alive.' If Adam may be held to be no more real a personage than Prometheus, and if the story of the fall is merely an instructive 'type' comparable to the profound Promethean myth, what value has Paul's dialectic?"

He becomes partly surprised, partly resigned to the fact that the evolutionary crusade has not actually blown up the churches. "Our age is an age of compromise," he says. And he speaks of "those happily, if curiously, constituted people" who, after abandoning belief in "every inconvenient matter of fact in Christian history, continue to pay divine honors to the residue." He cynically suggests a future lecture for a Bampton orator wherein the speaker is to exult that "faith stands now and forever proudly inaccessible to the attacks of the infidel." To those who know the man well from his writings, it is not hard to picture his sardonic hilarity were he to return and discover that actually he was a good "Christian" and that "the gulf between faith and what the world called in Huxley 'unfaith' was not a very wide one."

With the passing of the power of the churches to interfere with scientists by personal prosecution and social ostracism has passed the man of Huxley's type. Indeed, the offensive has clearly passed to the other side. But, generally, the modernist attack on that system of Christianity which derives from St. Augustine, has gone on within the churches themselves. The problem is no longer whether certain passages in the scriptures are historically or morally defensible, but whether the Christian religion can be restated so as to be intellectually as well as emotionally satisfying. In its scientific form the question was put with theological accuracy in the Catholic church over twenty years ago, and the attempts at answers firmly suppressed and their exponents excommunicated. In that communion, the problem probably awaits merely the advent of an educated and intellectual pontiff, like Leo XIII, to break forth afresh.

HUXLEY'S IGNORANCE

Huxley regarded "allegorists" as weaklings of this age of compromise. That in certain early Christian centers, such as Alexandria, the Jewish scriptures were received only as

largely allegories or as having a "mystic sense," may have been known, but was not appreciated, by him. That the nightmare which Augustine of Hippo extracted from shreds of the Pauline epistles was not accepted by the Greek church, he apparently did not know. That, instead of St. Augustine's doctrine of damnation, the greatest lights of eastern Christianity, such as Origen and St. Gregory of Nyssa, taught the return of all to God, he seems ignorant of. Nor does he refer, apparently, to John Fiske's attempt to expound the idea of immanence of God, which the latter conceived he had found in the eastern St. Athanasius.

An account, no matter how summary, of Huxley's views would be quite incomplete which did not mention his Romanes lecture on "Evolution and Ethics." Of all his works, this lecture comes nearest to being in the first rank. His made-to-order book on Hume and his two essays on Berkeley show him a good expositor, and they may have ex-

cited in some readers a love of philosophy, but they reveal Huxley himself as almost wholly lacking in original or well-selected comment. In the immense diversity of his interests, his continual controversies, his large part in public—though not political—life, he could hardly have been expected to produce the work which a more restricted list of interests might have enabled him to write. But on the relation between ethics and evolution he had meditated long; what was known on the subject was known to him, and the subject itself suited his keen and well-balanced, rather than subtle, thought. In this little essay, with the utmost clarity and precision, he discusses the antagonism between the garden of ethics cultivated by man and the wilderness of nature herself. With relentless logic he pushes the dilemma home. The book may not ultimately endure, but, at present, after some thirty years, it is quite alive and profoundly worth reading. *Finis coronat opus.*

Never Leave Christ Out!

By James Moffatt

And there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip which was of Bethsaida of Galilee, and desired him saying, Sir, we would see Jesus.—John. 12:20.

THEY WERE GREEKS by birth, but they had moved on from Greek religion. Somewhere in Galilee, perhaps, these Greek merchants and traders had overcome the pride and prejudice of their birth and turned to the Jewish faith for a spiritual satisfaction which they failed to find elsewhere. They were adherents of Judaism, and as such they had come up to the capital for the yearly festival, obedient to the best they had yet discovered. That is the first and the most promising feature about this group of men. For the step they had already taken must have cost them much. To the Greeks all other peoples were barbarians, outsiders. "The Greeks seek after wisdom," said Paul who knew their passion for knowledge, moral and mental; but these Greeks had felt the need of a deeper wisdom than the mythology or even the sacramental cults of their land could offer, and they had humbled themselves to seek it in the synagogues of the Jews, amid a despised oriental race.

Only a deep seriousness of mind could have induced them to take such a forward step in their quest for God. Brown-ing tells us of a cultured Greek poet, Cleon, who wrote to remonstrate with his ruler for having actually proposed to look at St. Paul's creed. The idea of treating such a creed with any attention! Cleon is amazed and scornful. What! he asks,

Thou canst not think a mere barbarian Jew
Hath access to a secret shut from us?
Thou wrongest our philosophy, O king,
In stooping to inquire of such an one . . .
Such doctrine can be held by no sane man.

So most Greeks were disposed to feel, whether they were poets or not. It is not easy for us to understand how profoundly these men must have loved truth and felt the im-

perious needs of the human soul, in order to join the worship of the Jews. But they had done it. They had humbled themselves to learn of God where they hoped to find him, for the oracles and altars of their ancestral faith had failed them.

QUESTING SPIRITS

Now this fine spirit lay behind their approach to Jesus in Jerusalem. Too often we begin to applaud the men at the point of their interest in Jesus. But what carried them into this quest was an earlier spirit which is of signal importance for human life. The love of truth, the passion for reality, is a rare endowment. It is the mark of sheer honesty and courage. "Next to faith in Christ crucified and risen," says Dr. Hort in his arresting way, "the unfaltering faith in truth is perhaps the power in man on which the future of human welfare most depends." And it is a power which we have to cherish and exercise with care, for it makes such demands upon us that we are apt, unless the will is braced, to rest content with half-truths or illusions or prejudices, simply because they are more comfortable.

These Greeks had a nobler spirit. They were already seekers after God, true to the light they had received, and therefore ready for fresh light. Coming up this year to Jerusalem they discovered that there might be still further revelations of God. Strange stories were flying about the city. There was a Jesus who was said to be challenging even the authorities and calling men beyond the official religion to a deeper faith in God. He spoke and acted with authority, but the authorities were against him. The Greeks listened and wondered. In the temple they had a court of their own for worship, since Greeks were not permitted inside the sacred building as Jews were, and in this court they may have seen Jesus ejecting irreverent traders. Anyhow, they were impressed. Was he, as the Pharisees urged, an impostor, a dangerous heretic, an enthusiast who unsettled the

minds of men? Or was he what he claimed to be? Who could tell?

So the Greeks refused to accept a religion of authority and sought a religion of the Spirit. That is not a true anti-thesis, of course. It never is. It is only a convenient way of putting in one-sided fashion the fact that they did not take the word of the Pharisees as the last word on religion. Let us see Jesus for ourselves, they said. Once more, in the course of their religious experience they resolved to overcome prejudice, to rest content with no hearsay, but to get into direct touch with realities. They wanted to "see Jesus." Not to look at him, but to have an interview with him, to consult him personally. When we say, "I want to see so-and-so," we mean that we wish to speak to him, to have a private interview, to ask some favor or advice. And this was the motive of these Greeks. They had already seen Jesus in the city, but they had not had any chance as yet of meeting him, and they were determined to overcome any prepossessions to the contrary.

QUESTIONING OUR PREJUDICES

This is a noble spirit. We gravitate, unless we are alert, to our prejudices, the prejudices we inherit, the prejudices that appeal to us although we may never have taken the trouble to examine them. Many people shrink from having them disturbed. It is the serious alone who face the duty of questioning them, and in particular of breaking through any half-truth into the truth of truths that you must come into direct touch with the reality of Jesus Christ if you are to be fully confident and certain of God. There is no proper religion in echoes and reports, even of good people, about the Lord. It is a matter of personal conviction and verification, based on the love of truth and real experience.

Then they went to the right person, for Philip was accustomed to deal with such natures. At the very beginning of his discipleship he had been met by Nathanael's skeptical inquiry, "Can any good thing come out of Galilee?" to which he had the sense to reply, "Well, come and see." Come to Jesus and see for yourself. Which Nathanael did, and his prejudice vanished. These Greeks had surmounted long ago the difficulty felt by Nathanael, for they were open-minded. But Philip knew that their need was no mere disciple's testimony about the Lord. They had to be put into touch with Jesus himself.

Our faith is mediated for us through the church. Had it not been for the testimony of "the glorious company of the apostles" and their successors, the truth of Christ would not have reached us. Still, our faith passes beyond the testimony to the Truth himself. Otherwise it is only too easy nowadays to be prejudiced against Christ by some of those who speak for him. He may be misrepresented even by those who sincerely desire to serve him. There is nothing like direct experience for clearing up difficulties and removing misconceptions. We need the church and its witness in order to come into touch with the Lord; anyone who denies that or decries it is in error. But it is not enough to rest content with what the church says, for the spirit of the Lord is deeper than the testimony of his followers at any epoch.

What became of these Greek inquirers? We are not told. The evangelist merely mentions their inquiry in order

to describe the effect it had upon our Lord. What effect the interview had upon them, the gospel never tells. It is unlikely that such fine natures would fail to understand and own the Lord. We are prepared to believe the best of men who had displayed so rare a spirit in their religious life up to this point. In the light of their record we feel certain that, as they pass beyond our information, they move along the line upward to the center of things.

But two truths shine for us from this little tale.

I.

To know and serve God we require to overcome our prejudices as well as our passions. The first three gospels on the whole describe Jesus dealing with people and their passions, the hot impulses that often wreck life, the insurgent cravings that drive the soul upon the rocks. There we see him handling the passions of money and sex and ambition. But in the fourth gospel it is different. We might almost say that here it is the prejudices of men that are to the front. The typical difficulties are those of a man like Nicodemus. Jesus is not shown in relation to coarse, crude sin as he is in the first three gospels, but rather meeting people who felt mental obstacles, pride of race and religion, prepossessions against him which were due to an inward twist rather than to moral antipathies. To speak broadly, we may say that the fourth gospel exhibits the Lord in contact with prejudices not with passions—though of course a prejudice may be passionate enough.

Now, while passions are rebellious, at least we are on our guard against them, if we have any sense or seriousness at all. Passions advertise themselves. Whereas prejudices are subtle generally. "We all decry prejudice," as Herbert Spencer puts it, yet are all prejudiced." For prejudices work upon us secretly and silently, so that we are almost unconscious of their force. Often they are part and parcel of our world, consecrated, it may be, by long associations, supported by influences and interests of our circle. And, even when we become aware of them, it requires a real effort to rise above them. For example, many of us fail just because we do not realize that we are prejudiced against a deeper faith in God, a faith that would carry us beyond the limitations of conduct and opinion in which we are living. Unknown to ourselves we have made up our minds already about the extent to which our religion is allowed to go. The Lord is not all he could be and would be to us, because we will not have the courage to break through some conventional restriction or opinion. We have settled some things apart from him.

OUR PREJUDICE AND CHRIST

That is why our perception of Christ is dull and poor. For what we see in anyone depends largely upon what we ourselves are and upon what we desire. If we do not care for music, we shall see little or nothing in a great musician; he may play to us and talk to us his art, but unless we have musical sympathy we shall not be greatly impressed. No, we really see what is already in our heart to seek and find. Insight is determined by interests and instincts. That is why so many different opinions are held about Jesus. He is seen, and some see everything in him, some nothing at all, others very little. The reason lies not in him but in the fact

that our concerns and interests are so various and casual, sometimes so different from his. Above all, we only see Jesus, that is, come into direct touch with him, as we are bent upon the truth of God, the truth about ourselves, whatever that may cost us. There is no vision of him for the easy-going or for those who will not allow their pride and prejudice to be disturbed by his claims.

What these Greeks precisely needed, what drove them on, we do not know. Life sets up various needs that urge us to seek in Christ what we cannot find in our own experience and attainments. Sometimes it is the need of being taken right out of ourselves, out of a narrow preoccupation with self, into a larger living interest; sometimes again it is the pressure of a difficulty which we cannot meet by ourselves. But, whatever it may be, don't make up your mind about Christianity till you have tried it. Say what they will against the way of Jesus, do not be put off but see what his method is. Verify his offer of guidance and help. Whatever you may think about the theology of the church or the language used about Jesus by outsiders, see him for yourself before you decide the matter. Let the sacred passion for truth, for reality, for direct contact with God, move you. And beware, suspect yourself strictly of prejudice, or some current of your nature under the surface of consciousness may be carrying you away from God himself.

II.

Again, these Greeks had the instinctive sense that it was risky to leave Jesus out of account. The Pharisees loudly declared that he should be ignored. And there are always people who insist, with the prestige of learning and authority, that you can have a quite satisfactory religion apart from Christ, that to introduce faith in Christ is to complicate things, that Christ's teaching does no more than ratify truths that may be gained and held otherwise. One is even told by some in the church, speaking with authority of a sort, that it is enough to listen to mother church, and that the gospel teaching need not be considered by ordinary people today. Such voices are sometimes impressive and plausible. But they are to be distrusted. Christ has something to give us in our search for God which no one else can give; that is putting it in the lowest terms possible. But if we cannot say that and if we do not believe it, what is the church for? These Greeks had no definite belief as yet about Jesus; they did not know enough to call him Lord or Son of God, so rudimentary was their faith; but the point is that they felt vaguely that they must take account of him before they made up their minds about religion. No speculations or traditions were sufficient. Some instinct drove them past any form of faith and truth that tried to go on by ignoring Christ. And in our modern lives there must be something corresponding to this feeling.

In a recent English novel I read the account of a father and a son, who went out one day to bury a favorite dog in the garden. "Strange life a dog's," said the father suddenly, as he leant upon his spade, "the only four-footer with rudiments of altruism and a sense of God." Then the lad, a university undergraduate, asked, "Do you believe in God, Dad? I've never known." The father had to make some answer to this straight question, and tried to define his terms. "What do you mean by God? There are two

irreconcilable ideas of God. There's the unknowable creative principle—one believes in that. And there's the sum of altruism in man—naturally one believes in that." "I see," said the lad, "that leaves out Christ, doesn't it?" Of course it did. So the father asked him what he thought. The son's reply was: "Of course, my first year we talked a good bit about that sort of thing. But in the second year one gives it up—I don't know why—it's awfully interesting."

Now there are modern theories of life and the world which wrap up things in words of high sound, and yet, as the youth remarked, "leave Christ out." They may not be antagonistic to Christ. They may ignore him as superfluous in their scheme of idealistic philosophy or ethics, ignore him respectfully and decorously as a well-meaning oriental genius of the far past, who at best is to be ranked with Socrates and Buddha. Or they may deny openly the authority of Christ, as is being done in many quarters at present, proclaiming an ethical program which runs clean counter to his purity. Their logic it may be hard to meet. Their arguments and appeals it may be difficult to resist. But it is no obscurantism at this time of day for us to suspect instinctively any scheme of things which has no place for Jesus Christ, and any explanation of the world and God which does not need his Spirit and revelation. Nothing is really made easier by omitting him. Whether it is a question of understanding God or of managing life in this world, surely we have lived long enough and read the story of the past centuries with sufficient attention to understand that we dare not be satisfied with views that set him aside on any pretext whatsoever.

No, like these Greeks, we are not to be put off. We are not going to make up our minds about religion before we take him into account, who is God's wisdom and God's power to men. You and I are among those who have come up today to worship God. Remember the great end of worship—to see Jesus. For in seeing him, in direct touch with him, in realizing what he means and all he is to us—thus and thus only can we see the Father and be satisfied.

The Plea—and the Answer

By Carl Knudsen

SCENE ONE. A secretary of a board of home missions of a great denomination is lecturing with tremendous eloquence in an eastern church. He makes graphic the terrible facts as to unchurched areas in the northwest. "There is one country two hundred miles across with only one protestant minister and he is supported by our board," he cries. "We went into dozens of homes where Christ had never been introduced. A spiritually sick and morally aching empire in the frontier districts appeals to your generosity. Otherwise, radicalism, immorality and atheism will breed germs that will infect this whole America of ours." On he goes in this strain and winds up in a mighty climax consisting of touching emotional portrayals of the privations of preachers and their families, which brings the passing of the subscription cards. A total of \$99.99 is collected in cash and \$222.22 in subscriptions.

Scene two. (Not only true to life but true to fact.) A

town of about 2,500 population in the northwest has just tried federation on the two strongest protestant churches. There are Baptist, Episcopalian, Methodist and Presbyterian church buildings in the town, besides Lutheran services conducted by a monthly visitor and a Mormon Sunday school. It is the Methodists and Presbyterians who have federated by vote of both congregations.

Except for a difference as to the mode of communion all is well. Peace and harmony prevail. The communion question is settled by allowing either form of observance—kneeling at the altar or partaking in the pew. For six years the union becomes more and more intimate and it seems that the impossible has happened. But—a synodical executive visits town. He is an agent of the board of home missions and is interested in bringing in reports of great church expansion in the unchurched territories of the pioneer regions. With more persuasive power than a walking delegate and with the added potency of religious sanction he begins operations.

Some of the older John Knoxians are stirred within as they hear his arguments for "loyalty to the faith." One after another they capitulate. The synodical expert urges another vote on federation. The vote is taken but federation is confirmed. The synodical executive does not grow weary of well doing. After another twelve months of campaigning he wins. By a slight majority the Presbyterians

vote to discontinue. It is a tremendous job to reorganize their separate church and raise the pastor's salary, but they are encouraged by a promise of \$800 a year from the New York office. An enthusiastic graduate of Princeton arrives on the scene. He is still there breaking his heart under a terrific load. He has received assurances of \$10,000 from the department of church erection for a new building. About forty-three active members form his flock. The Methodists enroll about two hundred.

In the meantime, big-hearted, sacrificing givers throughout the Presbyterian world are donating to bring the light of the world to the darkened regions of the churchless northwest.

Scene three. In another small town of the same state the Methodists vote to unite with other congregations and form a community church. The pastor heartily favors the plan. A few of the direct descendants of John Wesley cannot bear the thought, however. Neither can a few of the officials of the denomination. The faithful remnant will not leave the Wesleyan fort. They are supported by the board of home missions to the extent of \$800 a year and a promising pastor is sent them to restore the broken fragments. He has been on the field some four years or more and the community church still thrives. About \$3,200 has come from missionary funds to keep Methodism aflame.

How long, O Lord, how long?

"Our Illiterate Students"

By Celsus

WITHIN the last few weeks, ministers have had to listen to strictures on their preaching by the archbishop of Canterbury, and on their illiteracy by President Nicholas Murray Butler. Their inefficiency in preaching may not be unrelated to their defects in education. Since the poetic dictum that the child is father to the man has never been seriously disputed, we may extend it and say that the theological student is father to the preacher. In this connection, the results of a brief questionnaire submitted to twenty-eight students, seniors in a three-year theological course, *all graduates of colleges*, may not be irrelevant to the issue raised by the archbishop and the university president. It is true that the academic world is somewhat weary of questionnaires and inclined to be suspicious of the copious statistics that eventuate therefrom: students too are bored with the incessant business of being catechized. This simple list of questions is not exhaustive nor conclusive, nor are the results statistically tabulated. It is however indicative of conditions that would seem to bear out in the most emphatic manner the criticisms of the prelate and the educationist. We merely give a few clinical notes on the answers.

Of a senior class of twenty-eight, no student had read "The Life and Letters of Walter H. Page." No student had read Lytton Strachey's "Queen Victoria." In the heyday of the book-review sermon, two students had read Edna Ferber's "So Big" (this test was given almost a year ago) none

had read Conrad's "The Rover." To the question "What is the greatest biography in English?" eight answered, "Boswell's Life of Johnson." One student whose answer suggests a paucity of biographical reading answered laconically "Bok." "Who wrote the best life of Gladstone?" One student only, answered, "John Morley." No other answered at all. To the question, "Who distinguished himself at the age of 25 by an essay on John Milton?" the replies came freely and incorrectly, "Carlyle," "Emerson," "Johnson." Three knew that the precocious effort ought to be ascribed to T. B. Macaulay. "What famous biography was written by Sir George Otto Trevelyan?" Trevelyan's Macaulay is certainly one of the four best biographies in English literature. None knew of it.

Noting in the answers that Macaulay is spelt some six different ways, we inquire into the meaning of certain words to see if the diction of the students is as inexact as their orthography. The four most frequently abused words in our tongue are probably nice, transpire, mutual, and mad. The proper synonyms for these words are precise, become known, reciprocal—not common—and demented. Four knew the correct meaning of nice, one only of transpire, two of mutual, and thirteen of mad. Among the meanings suggested for transpire were happen, end, traverse, pass, change, go out, and die. Among meanings suggested for mutual were alike, friendly, and sympathetic.

Three students knew the meaning of the words "Sartor

Resartus." None knew the derivation of the word companion, none of the word consideration. Two knew the derivation of the word telephone. If there are degrees in death, we may say that Greek and Latin are even deader than we knew.

To return to our books. No student knew Sir Richard Burton as the translator of the "Arabian Nights." Twenty-five per cent of the group knew Fielding as the author of "Tom Jones." One student suggested Arnold. He had two Toms confused. Three knew Sir Walter Scott as the author of "Quentin Durward." Thirteen rightly ascribed "The Faerie Queene" to Spenser. Among others this was accredited to Scott, Richardson, Dryden, Thackeray, Tennyson, and Shelley. Three knew the author of "Lord Jim." Some good sermon material has been neglected by this ignorance of Conrad's great study in atonement. None knew "The Red Lily," the book that gave Anatole France his first repute in America. Other suggestive sermonic material was outside the ken of the group, when all admitted that they did not know Ibsen's "Enemy of the People." King James I and other anti-tobacco crusaders will rejoice to find that no theological student knew of or had read those delightful essays of Barrie entitled "My Lady Nicotine." Only valetudinarians might be expected to know who wrote "Ordered South." One knew.

When asked if they had read any one of Hamlet, Othello, or Lear since graduating from college, fifty per cent of the group answered in the affirmative. This shows a very commendable interest in Elizabethan drama. Alas, many read like the Ethiopian, not understanding. Only seven could name the father of Laertes. When asked the meaning of the expression, "Caviar to the general," none knew. One student, not unmindful of the alimential differentiae of caviar suggested, "delicacy to the general." None knew the meaning of the word 'sleave' in the phrase "the ravelled sleeve of care." One ventured to guess 'appendage.' To a coat-shoulder?

The sources of the following six quotations were asked:

"And we are here as on a darkling plain,
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night."

"Immortals smite immortals mortalwise."

"Strong Son of God, Immortal Love—"

"What in me is dark
Illumine, what is low raise and support,
That to the height of this great argument
I may assert Eternal Providence
And justify the ways of God to men."

"Second marriage is the triumph of hope over experience."

"The Roman Catholic church may still exist in undiminished vigor, when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

An analysis of the answers shows: Two of twenty-eight knew Arnold's "Dover Beach." None knew Lanier's "The Crystal." Seven of twenty-eight, that is 25 per cent of the class, knew Tennyson's lines. The hymn was credited by others to Luther, Wordsworth, and Milton. Two knew the opening lines of "Paradise Lost." None knew Johnson's

famous epigram. The sentence from Macaulay was credited to Carlyle, Emerson, and Wells. Four answered correctly.

The class average for some thirty-six questions was a trifle under 10 per cent. Granting that the questionnaire was neither exhaustive nor conclusive, the results seem to bear out the contention that our ministry is neither widely read nor carefully schooled.

The Bible in the Courtroom

VISITOR—What are you doing here?

BIBLE—I wonder.

VISITOR—You seem to have been much used.

BIBLE—They don't use me any more.

VISITOR—You are no ornament; you look old and worn.

BIBLE—They still dust me.

VISITOR—Are you unhappy?

BIBLE—Not as unhappy as I was.

VISITOR—Why?

BIBLE—They used to kiss me and swear, or lay their hands on me and swear.

VISITOR—Did that make you unhappy?

BIBLE—Yes; I was a fetish.

VISITOR—What are you now?

BIBLE—A relic.

VISITOR—And you want to be—

BIBLE—A power.

VISITOR—Let me brush those legal papers aside; they are crowding you.

ATTENDANT—Look out there! That's the Holy Bible.

ARTHUR B. RHINOW.

I Am Life

BEFORE the stars were, I am.

Before the mountains were formed, or the mists became seas, I dreamed my dream.

Out of the night came light and old void blossomed with wonder and beauty. In the waters fishes were bred and from the slime came forth reptiles. Forests grew and spread themselves and rivers threaded the land. Summer came, and Eden was fair.

And within all was I, brooding and dreaming.

Man lifted himself from the soil and walked. Men built for themselves huts to dwell in and temples for worship. There was I, in all and sharing all.

Clans became nations and kings were born and walls began to divide the land. And the sword was lord.

But I am Life, the foe of night and hate and war and death. Thus by me deaths come.

For old foundations and old walls are an abomination to me. My breath is the breath of spring. Better a living tree than heaped stones.

Therefore do I destroy. But fear not, I proclaim not death but dawn.

Before the stars were, I am. And after the stars have passed, then I shall be. I am Life.

THOMAS CURTIS CLARK.

British Table Talk

London, January 29.

THIS WEEK the missionary council of the church assembly has told the whole church of England what must be done if that church is to fulfil its obligations. There are 3,000 representatives from every diocese assembled in London to hear the "World Call to the Church." Almost all the diocesan bishops are present. For seventeen days the bishops had been conferring upon the prayer book; this week **The Church** they too have been hearing the call. The bishop of Salisbury has presided at the convention. At the opening session, at which I was present, the archbishop of York spoke with much power upon the crisis which the reports had made clear. The church, he said, was always in a state of crisis, and there was a danger that the word might be used too lightly and glibly. "Din becomes soporific." If a man lives near a noisy street, he can sleep through the noise. The church hears so much of crisis that it may acquire the power of sleeping through the noise. But there was good reason to interpret the present situation of the races of mankind as a crisis. The reports upon India, Africa, the far east, the Moslem world have been presented in the sessions of the assembly. They are admirable in every way. An immense amount of toil has been put into the preparations for this assembly. All the missionary societies of the church, catholic and evangelical, have united in the call. They confess that they have almost reached the limits of what enthusiastic groups can do. They come now to the whole church. It is no longer a task for a section; if it is to be done at all, the whole body must come into action. Six hundred new recruits, and £250,000 of new income! That is the demand which must be met; but before it can be met, the call must go out from Westminster into every diocese and thence to every parish. One thing was clear to me, as I sat at the press table, beneath the platform, lined with bishops: the church of England is taking this business seriously. It has been told; and it will answer, I believe. Perhaps in facing the call of the world it may solve the call of Great Britain.

The Proposed Tax on Betting

It seems plain that the chancellor of the exchequer is thinking about the introduction of a tax upon betting. Since it is estimated that £200,000,000 is available to tax, the chancellor will look to it with some hope of a haul. Many of our guides are in favor of it. They say, in effect, "Gambling is a fact; it is tolerated by the state; why not make it yield a substantial revenue, just as you raise a revenue from alcohol? It is idle to pretend that gambling is not an established fact; why keep up the pretense that it is illegal?" On the other hand Canon Green, of Manchester, and the Rev. E. Benson Perkins, of the Wesleyan Methodists, both sworn foes of gambling, are definitely opposed to any such method of raising revenue. "It has been said by a high government official," Mr. Perkins remarks, "that it would be a most disastrous thing if it were as easy and as respectable to make a bet as to buy a postal order at the post office. The growth of betting is a call to responsible statesmen to take the measures that are open to them to restrict its operation and reduce its extent. It would be following the general policy of legislation on this question if the government were to eliminate betting inducements from the press and introduce definite instruction in all the schools on the evil of betting. This is the policy that carries the support of the united committee of the Christian churches on gambling, and the support, surely, of the vast majority of the Christian men and women throughout the country. It is such a policy that would strengthen the moral tone of the nation, and nothing is more needed at the present time." It must be added, however, that in this as in so many concerns the rank-and-file in our churches are hesitating and

uncertain. Committees, councils, Copec conferences may pipe, but it does not follow that we shall dance to their tune.

The Week in Politics

"Outlook, less unsettled," must be the weather report at the close of the week. The threatened railway trouble has been averted. In the coal industry there have been conciliatory words from the prime minister and from Lord Londonderry. Both sides are beginning to understand that the country is not disposed to waste time upon "solutions," which are little more than the offers with which an eastern merchant begins the discussion of prices with a customer. Meanwhile the commissioners are considering their report, which should be out before these lines appear. . . . Sir Alfred Mond has left the liberal party and joined the conservatives. Mr. Lloyd George has used bitter taunts, which most liberals deplore; to say of Sir Alfred Mond that like others of his race he has gone to his own people is to go beyond the limits of decent controversy. How Sir Alfred will settle down in the midst of a party always dallying with protection, is his own affair, but one might have supposed that Mr. Lloyd George after serving in two cabinets with Sir Alfred Mond might have refrained from taunting him for his race and for his proposed desertion. . . . The students of politics, but not I am afraid the men in the street, have been following the debates in the senate upon the entrance of America into the world court. There is a general satisfaction expressed, that the United States has so far agreed to enter into the court. The difficulties in the way are freely recognized; how a nation which is not in the league and at present has no intention of entering the league can participate in a court which arose out of the league—that is seen to be a delicate problem, with which America alone can deal. At the same time, public opinion here welcomes the decision of the senate.

A Great Traveler and Poet

It must be thirty years since I first heard of "Arabia Deserta," from Sir George Adam Smith, unless memory betrays me. It is a memorable book, which for years remained the peculiar treasure of the few. Many readers knew of Burton, who never heard of Doughty, yet Doughty will live when other travelers are forgotten. This is not due simply to his story, but to his amazing style, which is either the joy or the despair of the reader. After a long time the book was revived and had a large sale; it was edited by Colonel Lawrence, who won fame among the Arabs during the war. After his travels were over and his masterpiece had been written, Doughty appeared as a poet and here again his fame has been chiefly among the few. He died last week in his Sussex home at the age of 82. Of the man himself it is said that "no more modest or unassuming gentleman ever lived." His journeys among the Arabs were the more remarkable in that he never pretended to be a Moslem. "He always acknowledged his faith, but his dignity, his helplessness and his transparent sincerity always gained him friends and defenders in his direst straits." There is material for thought here.

Sir D. Y. Cameron on Art and Religion

It must be admitted that few of our famous artists are able or willing to speak as Sir D. Y. Cameron spoke last week upon art: "Art, too, and most truly, has its duty in this regeneration if it realized its power. Do we for a moment imagine that academies and institutes of art have fulfilled their purpose when they hold an exhibition of one phase of art? That is not my view. We have and are inclined to have still more little water-tight compartments in our common life—little parties and obstinate

little fragments of parties in politics—little denominations and secessions destroying the unity of the church, little societies of art, little movements full of fussiness, and superb time-wasters at a time when we require mighty and catholic unions with great ideals to overtake the burden of the redemption of men. Art exists to exalt and ennoble and beautify the world."

"Christian Practice"

This is the title of a book issued by the society of Friends. Its sub-title declares that it is "the second part of Christian discipline of the religious society of Friends in Great Britain." It is much to be desired that those who are not Friends should read this book. It deals with the devotional life, not only in the life of the solitary soul, but more particularly in the meeting for worship. Here as in so many things the Friends have much to give to others. The ministry of silence and of speech is described; the character and place of worship in the home; the reverence and reading of the Bible. Even such homely counsels as the need for punctuality have their place. There are cautions for ministers, who are urged to be "very humble and willing to consider and profit by advice from their friends." Other sections of this excellent book deal with the quest for truth, the family, education, publishing truth, the international kingdom. Indeed it would be hard to discover any part of the witness of the Christian church which is not taken into account. No society could take others into its confidence more fully than the Friends have done. In some matters the book differs from earlier books of the society; the attitude of Friends to art and the drama has changed not a little, and the change is acknowledged here. Upon the witness of the Friends against war the book shows no change

and no wavering. The testimony for peace, they say, is "an organic outgrowth of our belief as Christians and as Friends, which cannot be abandoned without mutilating our whole message for the world."

And So Forth

The fact that the prince of Wales broke his collar-bone yesterday in the hunting field is leading people to wonder whether it is expedient for the heir to the throne to persist in a sport which presents to him such risks. It is a welcome thing that the prince is a fearless sportsman, but they are saying that there are other considerations to be borne in mind. . . . A discussion is proceeding upon the sermons which are broadcast on Sunday night. Some critics say that they are not adequate to the great opportunity. But many of the uncritical and simple folk have expressed their gratitude. As a frequent listener, I am among the grateful company. On Sunday night after preaching to others I am glad to hear. . . . The death of Cardinal Mercier has occasioned deep sorrow in the hearts of those who knew him, and there is everywhere a sense of gratitude to him. Not much has been said of the Malines conference, in which the cardinal was the chief figure. . . . The Guardian has now existed for 80 years, and it is still a journal, marked as it has always been by sobriety and learning. Among its great contributors in the past a place must be found for Dean Church and Mr. Lathbury. . . . Principal Selbie, of Mansfield college, has been made an honorary fellow of his old college, Brasenose. It is another mark of the place which he has won for himself in Oxford, since the day sixteen years ago when he succeeded Dr. Fairbairn.

EDWARD SHILLITO.

The Book World

West and East

IT MUST not be assumed that there is any ulterior motive of starting a back-fire against the Florida boom if I speak with some degree of enthusiasm concerning three books about California. The first is in itself a book of no special charm or grace except as there is charm in its subject. It is Rider's CALIFORNIA (Macmillan, \$5.00), a Baedeker-like guide-book, very compact and comprehensive, giving details as to routes, points of interest, hotels and their rates, location of automobile camps, and so on. Its maps are not equal to Baedeker's, and in the comparison one misses especially the city maps, but it is a compendious and accurate guide-book.

The second is a re-issue of George Wharton James' THE OLD FRANCISCAN MISSIONS OF CALIFORNIA (Little, Brown, \$2.00), a standard work by an authority on many phases of southwestern history and life. James tells the story of the whole California mission enterprise from 1767, when the expulsion of the Jesuits from the Spanish dominions left it in the hands of the Franciscans, until the sequestration of the property and the end of the mission system 66 years later, and he gives a brief account of the individual missions. He will hear to no criticism of the friars for exploiting the Indians by forced labor and neglecting to educate them. He tells how well the Indians learned certain handicrafts—which they cared little about—and says, "with this list of achievements, who shall say they were not educated?" Well, it is an old debate and it is easy to criticize the padres, but I share James' feeling that it is better to admire their undoubted devotion and their wisdom in seeing that industrial education was a necessary part of a missionary program than to carp at their failure to make their wards independent thinkers and workers. Some others have tried that without much success. The trouble, of course, was that, whereas the business of a missionary, as of a teacher, is to make himself unnecessary, the friars wanted to be permanently indispensable. This volume, I am in-

clined to think, is the best small book about the California missions.

And the best large and elaborate book on the subject is THE OLD MISSION CHURCHES AND HISTORIC HOUSES OF CALIFORNIA, by Rexford Newcomb (Lippincott, \$15.00). Here is the whole story of the religious and administrative system of the missions, of their relations to the civil government, of the heroic deeds of the padres, of the economic and industrial conditions, of the sources and development of mission architecture, followed by a detailed study of each mission, its building, history, and present condition. There is opportunity here for the employment of a rich store of varied knowledge, and the author's adequacy to the task is everywhere apparent. For the traveler or visitor, the architectural interest is perhaps primary. Whence came this style of building, so simple and lovely, so full of peace and dignity, of gentleness and strength? Out of the soil, it would seem, so perfectly does it fit its setting. But it has roots that run back into the architecture of Spain, starting with Roman pier-and-arch construction, elaborated by Moorish decoration with its stucco exterior and its tendency to concentrate exterior ornament around the openings, modified by a Romanesque influence imported by Alfonso VI in the eleventh century, enriched by the Gothic strain which Ferdinand and Isabella brought in from France, turned again toward the classic orders by the Renaissance impulse from Italy and—after the brief frenzy of the Churrigueresque, corresponding to seventeenth century Italian Baroque, but worse—the neo-classical revival of the eighteenth century. This was the heritage of architectural tradition. The relative poverty of the church in California, as compared with Spain and Mexico, was the salvation of its architecture, compelling the elimination of superfluous ornament and directing attention to proportion and structural frankness. As to the administrative system, the *encomienda* plan in the Spanish colonies early failed, a semi-feudal system under which grants of land with its Indian inhabitants were made to landlords who

were to cultivate the land, civilize and Christianize the Indians, and exploit their labor. But something of its spirit was carried over into the missions, though these were built on the system advocated by Las Casas for the segregation of the Indians in communities of their own. The missions flourished under the absolute rule of the padres, becoming great and rich estates under the absolute rule of the padres and the ownership of the church, while the secular pueblos languished. The heyday of the missions was from 1800 to 1813. Their final secularization occurred in 1834, and their land was sold under Pico, the last Mexican governor. The whole process was as necessary and as badly done as our own emancipation and enfranchisement of the Negroes. Newcomb's book is a delight to the eye as well as a light to the mind, and its illustrations are beautiful and copious.

Probably there is no group within the territory of the United States which resists what we call Americanization as effectively as the Hopi Indians. Less warlike than some of the tribes of the plains, as passive resisters of innovation they are peerless. Leo Crane's *INDIANS OF THE ENCHANTED DESERT* (Little, Brown, \$5.00), besides being one of the best written books ever published about Indians, is backed by the authority of expert knowledge. For eight years he was superintendent of the Hopi reservation in northern Arizona, including also in his jurisdiction those Navajos who live within this area of several thousand square miles. He is equally severe upon the long-range incompetency of Washington in dealing with the Indians and with those sentimentalists who shriek with anguish and alarm at any suggestion of using force to compel the abandonment of any of their traditional practices. If one is at all interested in Indian rights, it is worth while to get the point of view of one who has for many years borne the responsibility of the administration of a reservation. And besides, as I said, he can write. His book is as hard to put down as anything I have had in my hand for many months. I regret only his rather ungracious reference to his predecessor at Keam's Canon, a man whom I happened to know personally rather well both before, during and after his service there and with the San Carlos Apaches.

THE MONUMENTS OF CHRISTIAN ROME, by A. L. Frothingham, former assistant director of the American classical school at Rome, (Macmillan, \$3.00), is virtually a history of mediaeval Rome with special reference to its buildings erected between the fourth and the fourteenth century, with a classified description of all important extant monuments—churches, towers, sculpture, etc. I have checked up with special care the section on mosaics, the field with which I happen to be most familiar, and find it both fuller and more satisfactory than the treatment of this subject in any other general book on the art of Rome. It is a highly useful book for the traveler or student.

Henry Hosie Rowland's *NATIVE CHURCHES IN FOREIGN FIELDS* (Methodist Book Concern, \$1.50) deals with a theme now occupying much of the thought of all competent students of the problems of missions—the question of an indigenous church, self-supporting, self-governing, self-propagating, and of the development of native Christian culture and native interpretations of Christianity. It includes a brief survey of what has already been accomplished in this direction. The author believes that the greatest failure has been that of catholic missions, which have produced a result neither Christian nor native. His general conclusion is that the business of the missionary is to make himself unnecessary.

"Faith sometimes conflicts with reason. In such circumstances it is our duty to be guided by faith." Not an extract from a papal bull, but a quotation from *ILLUSTRATIONS NEW AND OLD FOR PREACHERS AND SPEAKERS* (Allenson, London; Blessing, Chicago. 3/6.)

A large anthology, and for most purposes a very good one, is Richard Le Gallienne's *ANTHOLOGY OF AMERICAN VERSE* (Bonni & Liveright, \$3.50). For one who is himself a poet of distinction with clearly marked qualities of his own, Mr. Le Gallienne's tastes are remarkably catholic. He includes poems of all kinds, classes and types, and of all periods, from Philip Freneau of revolutionary days to some born by but a narrow margin before the close of the nineteenth century. The longer poems are represented by extracts.

In the pages devoted to the moderns—and he gives generous space to them—each reader will undoubtedly miss some things which he would like to find. This is true of every collection. But the value of an anthology lies not so much in presenting to each reader his familiar favorites as in introducing him to pieces of worthy verse which had hitherto escaped his attention. For this service I am duly grateful to LeGallienne.

THE LOST GOSPEL, by Arthur Train (Scribner's, \$1.50), is a wholly imaginary story of the finding of a fifth gospel containing somewhat revolutionary social and economic doctrines—revolutionary, at least, in comparison with conventional Christian standards—and the subsequent losing of it. The author modestly and wisely refrains from making explicit statements about it or quotations from it, and skillfully avoids situations in which he would have to.

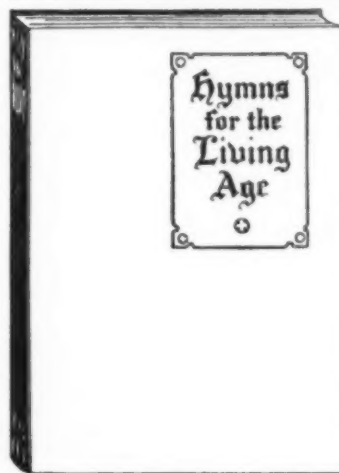
Clement Wood's novel, *FOLLY* (Small, Maynard, \$2.00), is a blood-and-thunder pirate tale by a man who writes some good poetry, excellent criticism, and wild articles on social reconstruction. One will go far before finding more impossible people or more unconvincing situations in the same number of pages. I hope that this unfavorable opinion of his novel will do something to rehabilitate my reputation in the eyes of those who thought that his book on American poetry ought not to be praised, not because it was not an excellent book—as it is—but because he wrote it.

WINFRED ERNEST GARRISON.

The Growing Sociology

TWO LITTLE VOLUMES on sociology which have come out of England should be called to the reader's attention. The first is Arthur Dendy's *BIOLOGICAL FOUNDATIONS OF SOCIETY* (Appleton, 1923, \$2.50). For brief but concise summaries of the following biological questions it is admirable: the growth of cell communities, insect life, heredity and evolution. Some who have rejected the biological analogy in social theory will find an able defense of that

Serves the large and the small church equally well



Arrangement of book carefully planned; Responsive Readings in front; index, which is so rarely used, in back; binding reinforced; social service as well as devotional hymns; thirty pages of chants.

Edited by H. AUGUSTINE SMITH

Some December, 1925, adoptions: Ashland Avenue Baptist, Toledo, Ohio; Westminster Presbyterian, Minneapolis, Minn.; Congregational, East Bridgewater, Mass.; First Baptist, Meriden, Conn.; Congregational, Brownsville, Me.; First Baptist, Redlands, Cal.

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viewpoint; and the author gives it some new and challenging emphasis. The chapters on Mendelian heredity and on insect communities are at once compact and intensely interesting.

Professor R. T. Evans, of the University of Wales, in his *ASPECTS OF THE STUDY OF SOCIETY* (Doran, 1923, \$1.25), packs into the compass of two hundred pages an excellent summary of contemporary social problems, approached in such a way as "to foster a feeling that there is no easy shortcut to Utopia." The layman will find a

lucid exposition of the field of sociology; though the social scientist will be dissatisfied with the chapter on social psychology and with the too facile rejection of Malthus' theory of population. The chapter on "The Racial Factor in History" contains a good critique of McDougall's recent position. The writer is obviously more at home in economics and political science than in social psychology.

EDWIN E. AUBREY.

CORRESPONDENCE

A Chinese View of Missionaries

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Louis H. Randle's letter in your January 21 issue must be at once a puzzle and a revelation to the American church public. It is a puzzle, because other missionaries from China, like Dr. Rawlinson and Mr. Cranston, have expressed just the opposite view of their relation to extraterritoriality; and it is a revelation, for it demonstrates the fundamental unsoundness of the prevailing motive and method of the missionary enterprise in China. The sincerity of men like Mr. Randle or Dr. Taylor is not to be doubted. They go to China with a definite set of "superior" ways of living, and determine to practice them on the Chinese for the latter's good. As different social conditions do not afford them favorable background, they avail themselves of the power of their home government for the maintenance of personal conveniences and expansion of influence. When they have spent a valuable part of their lives in that work, they are not willing to see their cherished institutions ruined by any innovation of method.

For this reason most of the churches in China remain substantially foreign. They are built, maintained, and protected under a foreign flag. They are stuffed with "rice Christians." One cannot honestly see how the Christianity of Christ can have a chance in China as long as the system of extraterritoriality exists, and all those illegitimate advantages, exercised by a great many missionaries there continue. Probably those missionaries do not see the larger significance of their position. But they surely know that no kingdom of peace and goodwill can be had anywhere by means of superiority, contempt, force, and domination. If love, service and sacrifice are really less reliable than consuls, gunboats and marines, let us frankly preach Caesar and his sword instead of faith in Jesus Christ and his cross.

Madison, N. J.

CHING-JUN LIN.

Student Drilling

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of this date is a letter from Guernsey H. Cole in support of the R. O. T. C. I challenge the first statement in it. "The majority of educators appreciate the value of military training in developing the spirit of subservience of personal desires to the coordination of effort of many men in attaining a common purpose." I suspect I know as many educators as Mr. Cole. I have yet to hear one who was unqualifiedly in favor of military training.

Does Mr. Cole live where military training is established in high school or college? I do. My city of 20,000 has it in high school. About 300 boys are organized in several companies with student officers and regular army sergeants in charge. The boys must wear army uniforms three days a week. In fact they mostly wear them all the time. The student officers must wear leather puttees which are strictly forbidden to the privates. I have even seen a student major wearing a sword. I do not make this as an exact statement but my judgment is that as much time is given to military drill as to all other school work combined.

Boys hardly old enough to be out of knickerbockers are to be found in these R. O. T. C. companies.

What can we do to inculcate the love of peace and hatred of war in the minds of these susceptible boys when the government togs them out in military uniforms and even gives the student officers clothing to appeal to their vanity. What can our churches and church schools do when a regular army sergeant has them more hours in one week than we can have them in a month. Some of them even wear those government uniforms on Sunday and to church.

If Mr. Cole lived beside a fort as I do, and saw the daily drill of the R. O. T. C. as I do, and heard the barked commands as I do from my study windows, and knew the constant propaganda of militarism as I hear it, he would change his tune. Leavenworth, Kan.

ARTHUR S. HENDERSON.

For Travelers in Mexico

EDITOR THE CHRISTIAN CENTURY:

SIR: In the interest of goodwill and better understanding between the citizens of America and Mexico a group of leading residents of Monterrey wishes to be put in touch with tourists who contemplate a visit to Mexico which would take them through this city. Correspondence can be sent to the undersigned.

We who are in close touch with Mexican life are beginning to have a confident feeling concerning the future of this republic. Naturally there are grave political, social and economic problems facing the government, but the president and his advisors are attacking them with vision and vigor. Surely their problems should not be aggravated by an unsympathetic attitude on the part of the government and people of their north-

By JAMES MOFFATT

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THE CHRISTIAN CENTURY PRESS : Chicago

ern neighbors. It is right along this line that conferences and visitations will have large corrective value. We are not interested in the people who come to Mexico seeking "profits" but we are intensely interested to meet "prophets" of the new order from America.

Railroad Y. M. C. A.,
Monterrey, Mexico.

DANIEL JENSEN.

THE SUNDAY SCHOOL

Lesson for March 7. Lesson text: John 13:1-15.

An Example of Service

THERE is nothing which creates a happier atmosphere among men than to see a great person serve. When the king of Italy went, personally, to the scene of the Sicilian earthquake and helped to relieve the suffering, we were all glad. When Queen Mary went among the sick soldiers in the hospitals, and stopped to speak a word or place her hand upon a brow, our hearts were touched. When, at Stockholm at the conference on life and work, the Swedish crown prince and his wife attended nearly every session, moving freely and smilingly among the delegates, we were greatly pleased. A story is told about the prince of Wales. We have heard so many things about his horse-back rides (and falls) that it may do us good to learn that there is a fine side to the English heir. During the last days of the war he was going through a hospital where many men were terribly wounded. He became deeply impressed with the sense that these men were giving their lives for "old England." At last he stopped before a cot where the face of a soldier was covered by a white cloth. "What is this case?" asked the prince. "That," replied the doctor, "is a man whose whole jaw is shot away." "Let me see him." "It is too hideous, you must not." "I desire to see him." The doctor lifted the cloth and there was that poor, shattered remnant of an English face. And then the royal heir did a beautiful thing, the kind of thing that endears him to his people—he bent over and kissed the cheek of the frightfully wounded soldier and passed quietly on.

Nobility serves. He is greatest of all who is the best servant of all. That is profoundly true. The best doctor is the one who can serve you best. This is true also of teachers, preachers, lawyers, merchants, engineers. A little Welsh lad was dangerously ill. His widowed mother lived alone on a farm, far from town. A kind neighbor went through the mud and rain for the doctor. The doctor was tired, for many people were ill and the weather had been unusually severe, but he went. All that howling night he sat by the fireplace with that little lad, with a lad who was very poor and very obscure, but he saved the life of Lloyd George. Greatness serves.

A preacher told me this story this very week. He had been doing the best that he could, but events seemed to be breaking against him. His wife had long been ill, finances had been difficult and now a child lay dead in his home. In that dark hour the treasurer of his church walked into his study and without a word laid ten crisp hundred dollar bills upon his desk, then with a warm pressure of the hand walked out. Nobility served.

A preacher from this part of Pennsylvania went out to Europe with the 28th division. He was the chaplain. One night, when the fighting was desperate, a young messenger-bearer came staggering in and said, "The gas is laid down and I have no mask." Snatching his own from his face the brave preacher instantly said, "Here, take mine and be off." The runner took it and sped upon his way—but the preacher died, overcome with gas. Nobility served.

One wonders what the Master would do in our conventional life of today. Would he go only to the homes of the rich; he would undoubtedly go there, because they need him so deeply, but would he stop at that? Would he walk in our mills? Would he visit our slums? Would he enter our charity wards at the hospitals? Would he make his gentle way to the jails? Would he seek out the alms-houses and the homes for the aged poor? Did Frank Mason North have it right when he sang:

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears."

Let me tell you: You will never feel so Christ-like as when you go to help some poor person, or stand beside the bed in some crowded hospital ward, or hurry on a mission of helpfulness for some person who can never hope to make a return for your attention. "O Master, let me walk with thee, in lowly paths of service free."

JOHN R. EWERS.

Contributors to This Issue

FREDERIC DREW BOND, member American association for the advancement of science; Intermediaire Sociologique, Solway Institute, Brussels; etc.

JAMES MOFFATT, professor of New Testament, United Free church college, Glasgow, Scotland; translator of the Bible. Dr. Moffatt is one of twenty-five distinguished British ministers who will contribute sermons to The Christian Century during the present year. This is the fourth sermon in the series.

CARL KNUDSEN, minister Methodist church, Dillon, Mont. CELSUS, a recent graduate of a leading American theological seminary.

ARTHUR B. RHINOW, minister Ridgewood Heights Presbyterian church, Brooklyn, N. Y.



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Call New Pastor to Plymouth Church

Plymouth Congregational church, Brooklyn, N. Y., one of the best-known churches in the United States, has called to its pastorate Dr. James Stanley Durkee, president of Howard university, Washington, D. C. Dr. Durkee, if he accepts, will be the fourth pastor Plymouth church has had in its 79 years, his predecessors having been, as most people know, Henry Ward Beecher, Lyman Abbott, and Newell Dwight Hillis.

Routs Pastor from Berth For Midnight Service

While on his way to Charleston, S. C., on the last night of the old year, Dr. Mercer P. Logan, dean of the DuBose missionary training school, an Episcopal institution, was routed from his berth by the Pullman porter. Assuring the porter that he was a minister, Dr. Logan received an invitation to come to the smoking room and conduct a New Year's meeting for a group of traveling salesmen gathered there. Slipping on his overcoat, the minister went to meet the impromptu congregation which had summoned him. He found in the group a Baptist, a Congregationalist, a Disciple, a Methodist, a Roman Catholic and an Episcopalian. He read a psalm and lead in appropriate prayers for the opening of the new year. Now Dr. Logan thinks that people sometimes have more religion than they are given credit for having.

Leaves Boston for College Task

Dr. James A. Beebe, for several years dean of the school of theology at Boston university, has resigned in order to accept the presidency of Allegheny college, Meadville, Pa. Allegheny is a Methodist institution which has been without a president since the death of Dr. F. W. Hixson, more than a year ago. Before going to Boston, Dr. Beebe was dean of Iliff school of theology, Denver, Col.

Gains Degree from Continent's Oldest University

Prof. Francis M. Stanger, a Methodist missionary in charge of Quinta school, Lima, Peru, has been granted the degree of doctor of philosophy by the university of San Marcos. This is the oldest university in the western hemisphere, having been founded in 1551. The act of Dr. Stanger in pursuing post-graduate studies in Lima, indicates the new attitude of appreciation on the part of missionaries for the cultural attainments of countries in which they are at work.

Ohio Churches Consider Union

The Methodist, Presbyterian and Evangelical churches of New Richmond, O., are considering union. A committee has been formed and will report early in March. The pastors of the three churches involved have approved the project. The

Baptist and Disciples churches in the same town have been invited to participate in the impending amalgamation. It is not yet known, however, whether they will do so.

Noted Critic in Pulpit

Mr. J. Middleton Murry, noted English critic and husband of the late Katherine Mansfield, recently acted as preacher in

Seeks Indianization of Indian Church

WIDE ATTENTION has been attracted in India by the president's address delivered this year before the annual session of the All-India Christian conference. The session, which was held this year in Calcutta, was under the presidency of Prof. K. L. Rallia Ram, of Lahore. When it came to interpreting the situation confronting the Christians of India, Prof. Ram, after pointing out the agricultural and educational needs of the majority, went on to speak of the relations of the church with the foreign missionary societies of western countries.

Prof. Ram then took up "the change for the better in the relationship between the foreign missionary societies and the Indian Christian community. One cannot help offering his felicitations," he said, "to some of the missions who have shown a great liberality in changing their constitution and giving Indian Christians a proper share in all their deliberations and throwing the real responsibility on them.

AN INDIAN CHURCH

"Another matter," said the Indian leader, "that needs constant attention and closest cooperation between the missionary bodies and ourselves is the evolving in India of one Indian church and minimizing the present denominational divisions which are very detrimental to our growth and progress. There are over 160 denominations working in India with their traditions and differences. The situation thus created is most serious and is bound to retard our progress in more than one way. It is a happy augury of the times that the foreign missionaries and missions have begun also to realize the baneful effects of these differences which practically only amount to difference in forms of worship.

"There are other problems and very intricate ones too, concerning our people. It is no secret that, under the present changes inaugurated lately, our position has become far more difficult than before. We are face to face, at this juncture, with the question of unemployment, the question of the education of girls, the problems of marriages and many other kindred matters.

"As I said in the beginning though we are here chiefly to represent the views, aspirations, and obligations of the Indian Christian community and ponder over matters concerning their welfare and well-being by concerted organized action and develop their economic, social and industrial resources and consolidate our

relations with one another, yet we cannot overlook the broader issues with which our motherland is now confronted. We are Indians. India is our motherland; its blood runs in our veins and its history and traditions are the springs from which we draw our inspiration. Our countrymen are engaged today in the great struggle for attaining swaraj for their motherland, and the whole of the country is pulsating with a new vision and awakening. Our destinies and future hopes are closely interwoven with theirs. It is as much our land as it is theirs. We have to live with them, and our connections with them are of a permanent character. Therefore it is highly desirable that we should identify ourselves with all healthy and constitutional movements started and encouraged by our fellow countrymen."

ACCUSATIONS FACED

"We stand accused today of being denationalized and being westernized not only in our ways and manners of life and dress but in all our modes of thinking and general mentality. We have shown great antipathy in the matter of cultivating our own arts and important branches of oriental science and mastering the vernaculars of our country. We bring up our children in an atmosphere which is mostly foreign and unnatural so much so that when they grow up their sympathies are entirely alienated from what is best in the culture and knowledge of our country. We lack a decisive, uniform and fixed policy in matters civic. We have no political creed of our own. We should try to bring about a change. It is true that there are a number of things in the west which are worth imitating but our own motherland has to teach us many virtues which are by no means to be despised. The Indian Christian, in my opinion, should combine in him the qualities and virtues of the west and the east and not, as in some cases happens, lose the virtues of the east and get the vices of the west."

Prof. Ram also called for an increasing participation by Christians in Indian political movements, for more active service in combatting social evils, for a sterner opposition to communalism, and particularly for added zeal in support of prohibition. "Mahatma Gandhi alone," he said, "has accomplished more in this direction by his moral force and saintliness of character than all the efforts made by the different societies for half a century."

the Eccleston Guildhouse, London. This is the pulpit in which Miss Maude Royden carries on her distinguished ministry. Mr. Murry in speaking on "The Teaching of Jesus" said that the all-important element is the doctrine of rebirth. The mystery of the kingdom of God that Jesus taught, he felt to be the mystery of the eternal rebirth. Mr. Murry tried to show that all the great thinkers have taught this same doctrine, each in his own way. He mentioned specifically Shakespeare, Keats, Dostoevski and Chekov. Mr. Murry is now engaged in writing a life of Christ.

Maine Churches Consider Federation

The Congregationalist and Universalist churches of Lewiston, Me., are considering federation. The pastors of both churches have resigned in order to make it easier to bring this to pass and a committee appointed by both congregations is now drawing up a proposed basis of action. Lewiston is predominantly Roman Catholic. In the last few years it is said that all the large protestant churches of the city, with the exception of the Congregationalists and Universalists have been involved in consolidations of some sort.

Growing Tensity in Mexican Church Situation

The tensity in the relations between the government of Mexico and the Roman Catholic church has been increased by recent deportations of priests alleged to have broken the law. The government retains a threat over many ecclesiastics in the provision in the Mexican constitution requiring all ministers of religion to be native-born. Unofficial assurances have been given from time to time that this requirement would not be enforced with severity so long as missionaries and priests did not oppose the government. The authorities have, however, become convinced that the Roman church is a center of reactionary propaganda, aimed at undermining the progressive social program of the Calles administration. As a result, ten foreign priests have been deported, eight more were, at latest report, held for deportation, and the police were seeking still others. Several schools and asylums conducted by Catholic orders had received notices to close, and five churches in the city of Mexico, in which the deported priests had been officiating, have been closed.

Warn Bavarian Catholics Against American Loan

Widespread discussion has been caused throughout Bavaria by the publication of an agreement under which a group of American banks has agreed to loan \$5,000,000 to the Roman Catholic church in that country. The money would be used for church erection purposes. The interest rate is to be 6.5 per cent and the price of issue, 84. Agitation against the consummation of the deal points out that it will involve the church in the payment of annual interest charges of 1,400,000 marks, while the church cannot expect to receive more than 1,000,000 marks annually in taxes. Munich newspapers have said that the agreement, if signed, can never be

carried into effect, since the Bavarians would be unable to meet the required payments. It would be a new thing in the realm of international complications if American bankers found themselves involved by reason of church building loans in another country.

Publishes Report of Interracial Conferences

The council on interracial relations, 409 Palmer street, Atlanta, Ga., has published a book entitled "Toward Interracial Organization," which is available for anyone who wishes it. The book contains

a verbatim report of the proceedings of the national interracial conference held last year. Problems of housing, health, industry, the church, schools and colleges, as these relate to race questions, are all discussed.

Continue Effort to Change Lutheran Stand on War

A resolution debated in a recent meeting of the synod of the United Lutheran church for Virginia called on a committee of social and moral welfare of that denomination to re-open the question as to the attitude of Lutherans toward war.

SHALL JEWS ACCEPT JESUS?

On Christian Terms?

On Stephen S. Wise's Terms?

On Joseph Klausner's Terms?

On any Terms of their Own?

JESUS OF NAZARETH

By Joseph Klausner

The issue briefly put is this: Shall Jews continue to let Christians take Jesus from them? He was born a Jew, raised in a Jewish home and practically never visited any of the world outside of Palestine. Shall the Jew let the Christian world rob him of the member of his race who has exerted the most powerful influence of any single individual on the fortunes of the human race? The Jesus of Yokohama or Peking or Benares is not the Jesus of Chicago or Buffalo or Boston. Peking has a Jesus of its own; so have Chicago, London and Rome. Here is a Jesus of its own for Jerusalem done by a historian and rabbi occupying a post of high responsibilities. "A monumental book in which Klausner gives Jesus back to Judaism. Rank with Renan and surpases Papini." The American Jewish World. Price \$4.50

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The motion was finally defeated, but so large a vote was cast in its favor that its supporters believe continued agitation will insure its approval in the not distant future. The present stand of the Lutheran church on this subject is defined in article 16 of the Augsburg convention which maintains that it is lawful for Christians to "wage just wars."

Christian Church Plans for General Convention

The quadrennial general convention of the Christian church, which has its headquarters at Dayton, O., will be held in Urbana, Ill., next October. Some of the sessions will meet in the auditorium of the University of Illinois. Commissions are expected to report on Christian study, Christian education, evangelism, foreign missions, home missions, organization, publications, survey, finance, social serv-

ice and world problems. Dr. F. G. Coffin, president of Palmer college, Albany, Mo., is the chairman and Dr. J. F. Burnett is the general secretary of the convention.

Promoters of "Old-Time Religion" Think It's Worth Ten Dollars

Newspaper reports from Atlanta, Ga., indicate that membership in the "Supreme Kingdom" recently organized there is to be at the rate of \$10 per member. The chief promoter of the new organization is E. Y. Clarke, former potentate of the Ku Klux klan. Curiously enough, membership in the klan cost \$10, of which sum Clarke received \$2.50. The "Supreme Kingdom," which makes the same appeal to religious obscurantism that the klan made to social prejudice, now plans to erect a radio broadcasting station on

Pass by Great Issues for Small Affairs

DR. F. W. NORWOOD, pastor of City Temple, says that the churches of England are content with a species of petty guerilla warfare because they will not come together for the great fights which need to be won. "Nobody can look upon the religious forces of England just now," writes Dr. Norwood in the Christian World of London, "without feeling that they are waging a great campaign as if they were but stemming the tide of defeat. It is not that they lack devotion or even faith. Their principal lack is cohesion. There is no suggestion of unified command. There is little that has the appearance of a plan of campaign. There is often enough and almost total lack of communication between the neighboring churches of a particular town, or even village. It would never be suspected, although they stand for the same ideals in society, that they had any objective in common.

THE MAJOR ISSUE

"One must use military terms in the present juncture, for there is nothing less than a fight on between the Christian and the anti-Christian forces within the community. I wonder that ecclesiastics do not seem to read more clearly the signs of the times. It is written on the skies, it is cut into the very paving-stones that unless Christianity can justify itself in the arena of actual life, its day is waning. Abstract discussions will, no doubt, continue to be interesting to the clergy, but could more appropriately be carried on in the British museum than anywhere else. They scarcely affect such bald facts as that the majority of people are not interested enough in the religion taught in the church to come and listen to it, or to read of it in the one accepted book common to them all. Only a minority of the people consciously and deliberately pray. It would be unfair to say that they are irreligious; but it may be affirmed that the burning questions so eagerly debated in church councils have no place whatever in their scheme of life.

"Take any outstanding question of public import, such as disarmament, the league of nations, the relations between

capital and labor, or even better housing; and who could venture to say, if he were asked, what was the attitude of the church towards them? We have as many attitudes and as many voices as any other section of the community. Hence we are what I have called 'guerilla' bands, valiant enough, faithful enough, but without a program and without leadership.

FUSE ON COMMON POLICIES

"I see the fact, but not so clearly how to overcome it. I am compelled to believe that religion itself is something much greater than our policies would indicate. Now and again, in the high providence of God, some simple question emerges which fuses us into a unity, and then the church is always invincible. Would to God some such issue might be found now! It would do more to promote unity than all Lambeth or other conferences whatsoever. I can suggest more than one thing which ought to do it; but, alas! does not. There is, for instance, such an elementary and perfectly obvious thing as better housing, to say nothing of more intricate but thoroughly Christian objectives such as arbitration or disarmament. That the church, whether established or disestablished, could formulate no demand in this crisis will seem to future generations a pathetic proof that we fought without unity a petty war when we might have waged the major one. It will not destroy religion, for religion is indestructible, but it will be said that we fought as guerilla bands when we might have marched as an army.

WOULD COMBINE PAPERS

"We need nothing more urgently than a simplification in the sphere of our practical objectives. If organic union could do that for us, it would be worth any price. Personally, I should count it a greater practical advantage at the moment if, instead of a hundred denominational organs, we had one great newspaper which conveyed to people of all communions, not merely the news of the day, but gave that plus a sanely constructive Christian reaction to it. We need educating, and we need concentration upon a few simple but vital issues."

top of Lookout mountain, Tenn., and to provide the necessary funds for the Bryan Memorial university at Dayton, Tenn. The "kingdom" announces that it will drive the teaching of evolution out of the schools of the United States, and that it will keep out of public office and out of the ministry any persons who cannot pass its doctrinal and educational tests. The first of these has just gone out in the form of a questionnaire sent to all ministers in Georgia. In the name of "Georgia castle number 1 of the Supreme Kingdom," ministers are called on to answer these questions: Do you believe in God as the creator of the universe? Do you believe in man as God's highest creation made in his own likeness and image separate and distinct from all other of his creation? Do you believe in the Bible as the divinely inspired word of God? Are you in sympathy with the doctrines of the fatherhood of God and the brotherhood of man? Are you opposed to the theory of evolution or atheism or any other theory which seeks to establish a materialistic philosophy regarding God and creation? Some preachers, remembering Clarke's Ku Klux connections, may hesitate before answering the question about the brotherhood of man. What, in the eyes of the ruler of the "supreme kingdom," is the right one? Ministers receiving this questionnaire are told that if they do not answer it their names will be filed for future reference. Newspaper accounts say that most of the associates of Clarke in this fundamentalist enterprise are former associ-

ates of the days of his supremacy in the klan.

Make Biographies Basis of Lenten Messages

Ministers in Boston and vicinity participating in a series of daily noonday services to be held, Saturday and Sunday excepted, throughout Lent, are using studies of the "Torchbearers of the Living Church" as a basis for their messages. These services are under the auspices of the Boston federation of churches and are being broadcast. There is an increasing participation by ministers from all communions. One sermon, in fact, will be preached by Rabbi Louis M. Epstein, of an orthodox Jewish congregation.

Lyman Beecher Lecturers Appointed

Yale university announces that Dr. J. R. P. Schlater, of old St. Andrew's United church, Toronto, has accepted the invitation to deliver the Lyman Beecher lectures on preaching in 1927. The course this year is to be given by Dr. W. E. Orchard of the King's Weigh-house Congregational church, London.

Bishop Brent Assumes Added Duties

Bishop Charles H. Brent, of the Episcopal diocese of western New York, will sail for Europe early in April. Under appointment from presiding Bishop Murray, Bishop Brent is to have charge of the work of the Episcopal churches in Europe. There are several of these located in such cities as Paris, Rome, Geneva

and Lausanne. In undertaking this new task Bishop Brent does not retire from any of the important responsibilities which he already holds.

Duluth Meetings Attract Large Crowds

With the week of Feb. 8 the sixteenth annual Lenten noon-day meetings under the auspices of the Duluth council of churches opened in that city. The preacher for the week was Dr. Henry Chapman Swearingen, of the House of Hope Presbyterian church, St. Paul, whose message attracted great crowds daily. Rev. John Van Eman Berger, of the Lakeside Presbyterian church, is chairman of the interdenominational committee in charge of these services.

Pastors Rally to Present Ministry As Life Work

More than fifty of the leading Congregational ministers in the middle west exchanged pulpits on Sunday, Feb. 7. At the suggestion of the Chicago theological seminary these men brought the appeal of the Christian ministry to the congregations which they visited. In addition to the ministers who participated in this exchange of pulpits, many other ministers devoted their own pulpits to a discussion of the same subject.

Presbyterian Fundamentalists Again Organize

As was the case last year, the fundamentalist forces within the Presbyterian church are perfecting a regular organization wherewith to offset the liberal ele-

Fatal Accidents

The M. C. U. paid twelve accidental death claims in 1925.

Members who met violent death are as follows:

Mr. A. R. Tuttle.....	Canton, Ohio.....	Drowned.
Rev. J. D. Runkle.....	Wielerton, W. Va.....	Auto collision.
Rev. Wm. H. Haight.....	Colville, Wash.....	Struck by auto.
Rev. Andrew Campbell.....	Peterboro, N. H.....	Infection from cut.
Rev. H. A. Benfer.....	Red Lion, Pa.....	Fell down stairs.
Rev. Wm. C. Schultze.....	Nokomis, Ill.....	Struck by train.
Rev. E. P. Freeman.....	Iola, Kan.....	Auto accident.
Rev. G. B. Bolton.....	Fowler, Colo.....	Fall.
Rev. C. L. Marsh.....	Jet, Okla.....	Drowned.
Rev. J. D. Belknap.....	Syracuse, N. Y.....	Died from burns.
Rev. J. S. Foust.....	Prairie Grove, Ark.....	Shot while hunting.
Rev. C. C. Spencer.....	Readstown, Wis.....	Auto accident.

The total amount paid by the M. C. U. on these claims was \$33,000.

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ments within that denomination. A committee is being formed to withstand "the assault of those who are opposed to the standards of the church and the apathy and indifference of others." A call sent out to ministers to join this committee is signed by 49 clergymen. Among them are such familiar figures as Walter D. Buchanan, John F. Carson, David B. Kennedy, A. Gordon MacLennan, Maitland Alexander, Clarence E. Macartney, J. Gresham Machen, Robert Dick Wilson, David R. Wylie, William Carter and William L. McEwan.

Hold Fellowship Dinner In New York

Under the auspices of the committee on goodwill between Jews and Christians of the federal council of churches, a dinner was held in the Hotel Astor, New York city, on Feb. 23. About 600 persons representing the orthodox, conservative and reformed branches of American Judaism, as well as practically all Protestant groups, were presented. Mr. Charles Evans Hughes, former secretary of state, presided. The speakers included Dr. S. Parkes Cadman, president of the federal council; Mayor James J. Walker, of New York city; Dr. Cyrus Adler, president of the Jewish theological seminary, and Mrs. Alexander Kohut, leader in the reformed branch.

Dr. R. J. Campbell Visits East

Dr. R. J. Campbell, rector of Holy Trinity church, Brighton, England, made famous throughout the English speaking world through the years of his ministry in the City Temple, London, is in Egypt for a rest, and to escape the rigors of an English winter. Dr. Campbell, although not robust, has recovered his strength sufficiently to make it possible to preach at the Brighton church, but it is evident that frequent periods for recuperation will be necessary. Recently he preached the General Gordon annual memorial sermon at the cathedral at Khartoum. After

spending several months in Egypt he will go on to the Holy Land. It will be the first time that he has been in Palestine.

Iowa Ministers Against School Drill

Ministers of the Disciples of Christ of Iowa recently adopted resolutions vigorously condemning the war department for urging military drill in the colleges and secondary schools of that state. The association petitioned senators from Iowa to "use their influence in the national congress to gain an enactment of such measures necessary as will carry out the spirit" of the resolutions in which military training was condemned. Students in several Iowa colleges are now engaged in a vigorous agitation looking toward elimination of compulsory military drill.

Presbyterians Open Home for Aged Ministers

A new home for Presbyterian ministers has been opened at Sharon, Pa., sixty miles north of Pittsburgh. The home is a memorial to Mrs. Elizabeth Haywood, who gave the building and sufficient endowment to run it. Dr. P. W. Burr, pastor of the First Presbyterian church, Sharon, is chairman of the local committee of management.

Porto Rico Mission Church Fully Self-Supporting

The First United Brethren church of Ponce, Porto Rico, has become self-supporting. It is said to be the second protestant congregation in the island to reach this standard. The church is but 25 years old, and regards this adoption of self-support as evidence of the reality of the spiritual impulse which has been supplied its constituency. Many other protestant churches in the island are said to be within sight of the same desired financial goal.

Suggests Change in Constitution Preamble

The Central Christian Advocate, Methodist weekly of Kansas City, Mo., is

named as sponsor of a suggestion for a change in the preamble of the constitution of the United States. In order to express the international ideals of this country as contrasted with our former nationalism, the paper proposes that the preamble be altered to read, "We, the people of the United States, in order to form a more perfect union, establish universal justice, insure world-wide tranquility, provide for the world's common defense, promote the world's general welfare, and secure the blessings of liberty to ourselves and to all mankind, do hereby ordain and establish this constitution for the United States of America, pledging our lives, our fortunes, and our sacred honor, not to our own immediate gain, but to world-wide peace and prosperity, conscious of the fact that our vital interest and those of all other nations are one and inseparable."

Federal Council Suggests Holy Week Topics

The commission on evangelism and life service of the federal council of churches, as is its custom, has announced a series of topics for use in churches holding special services during holy week. These are based on passages taken from the gospel according to St. Matthew. They are "The Triumphal Entry," "The Day of Authority," "The Great Question," "The Conspiracy," "In the Garden," "The Crucifixion," "Hostile Unbelief," "The Resurrection." Alternate topics based on the last seven words of Christ are also given. There are suggestions for special services of prayer to be observed during the same period.

Condemns Plea for Press Subsidies

The Presbyterian Banner, published in Pittsburgh, has a leading editorial signed by its editor-in-chief, Dr. George McPherson Hunter, in which plans being made by certain religious papers to secure endowment or similar subsidies are attacked. "Publishers of religious papers should get away from the idea that be-

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cause they issue a religious journal they have earned the right to ask a dole," writes Dr. Hunter. "Their aim should be to produce a paper that will command respect in the market place, a hearing in the advertising manager's office, and a reading from any educated man or woman. Religious papers should stand or fall on their merits, asking neither bread

from their friends nor mercy from their enemies. If they are worth publishing they will have both."

Canada's Continuing Presbyterians Estimate Strength

The Continuing Presbyterian church of Canada, which is made up of the congregations which refused to enter the United

Calls for Far-Reaching Mission Changes

ROBERT E. LEWIS, general secretary of the Y. M. C. A. in Cleveland, and formerly a missionary in China, has an article in the Outlook for Feb. 10 in which, under the title "Give Up 'Foreign Missions'" he points out the need of radical changes in the present foreign missionary program of the protestant churches.

"The outstanding question for the church of Asia is not a question of theology or of organization, but one of freedom," according to Mr. Lewis. "With the rising tide of nationalism and the capacity for leadership on the part of the Orientals themselves, 'foreign missions' is considered to be a reflection upon their capacity, and in some cases upon their national sovereignty. At home and abroad 'foreign missions' carries with it an implication that the beneficiary nations and peoples are backward and dependent. This runs counter to the rising tide of nationalism in Asia. It is considered an affront to their high patriotism as well as to their capabilities.

FREEDOM THE ISSUE

"This is not an academic question. It is being discussed in Asia as one of the leading international problems. If foreign missions cannot change its character, they propose to rid themselves of it. We believe foreign missions should continue and upon an ever larger scale, but with a radically different front. It must hold the leadership which the enterprise is likely to lose. It will require the greatest effort of modern Christian statesmanship to bring about this realignment and to make this service popular along with the rising tide of nationalism. It is possible. It is an alluring challenge. It requires the daring of the prophet and the touch of the builder.

"The tide of nationalism in China and India is now rising to the level of that of Japan. The inability of the foreign church boards and their representatives in Japan to reckon with the new Japanese nationalism during the final quarter of the last century set back the progress of Christianity and possibly prevented Japan from being the first nation of the orient to take this oriental religion back to an oriental habitat and make it the mighty national savior. It might still be were not the principles of Jesus so often flouted by Christian statesmen and legislatures, ignored by business, and jettisoned by our mass wars.

"This is the hour of greatest peril to Christianity in China, and of the greatest hope. Peril if we continue foreign control over any part of it, any of its personnel, its finance or its policies. We must set Christianity free. A new proclamation

of emancipation. The national mind of China and India, as of Japan, spurns a foreign-controlled religion. Foreign-controlled institutions cannot hope to hold the allegiance of eastern peoples. It looks like a foreign allegiance, however much we wish it otherwise, and that to them is intolerable. Those who know the orient only as it was have no conception of the meaning of the new day and the price we must now pay for leadership. It is an entirely new story.

MISSIONARIES NOT TO MANAGE

"The pure-minded enterprise of missions is the victim of its own efficiency. It has done no wrong. It has thought noble thoughts. Its personnel, beyond all others, labors in unrelieved isolation and varied hardship. Voluntary expatriation characterizes all these representative people. But it is essentially Anglo-Saxon. It has the very weakness of American energy and of British determination. It is expected by the home constituency to 'show results.' The western mind believes in direct action and wants 'returns.' It is natural, therefore, for us to think of our representatives as managers of the Christian enterprise overseas. Even when the missionary repeatedly warns the home office that we make his leadership next to impossible by insisting upon it as a right, we ignore his advice, thinking him to be a man of unnatural humility. So crass is our ignorance of the other half of the world and how it is thinking of its own redemptive process. The other half of the world must make its redemption its very own or it will never take place. We are not to man the mission field, but to help, select, train, coach, inspire, and trust the nationals to man their own field."

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church, has sent out a statement giving the size of the denomination. This statement declares that there are 8 synods and 42 presbyteries distributed throughout the provinces of the dominion. There are 980 congregations with an estimated membership of 150,000. The 980 congregations include 793 which voted not to enter the United church and 183 which have been formed out of minority groups from congregations which did enter the union. The principal strength of the denomination is in the larger cities and in the province of Ontario. In Toronto there are 26 Continuing Presbyterian congregations; in Montreal, 12; in Hamilton, 14. There is a reorganization of Women's missionary societies in every province, with 35 presbyterial organizations and 1,100 branches. Deaconess and missionary training is carried on at a new headquarters in Toronto. Training of the ministry will continue at Knox college, Toronto, which remains an institution of the Continuing Presbyterian church.

Long Pastorate Comes To Close

With the end of the year the pastorate of Dr. George C. Yeisley at the First Presbyterian church, Hudson, N. Y., came to an end. Dr. Yeisley held this pulpit for 50 years. He now becomes pastor-emeritus of the church.

British Church Union Leader Starts World Tour

Sir Henry S. Lunn, editor of the Review of the Churches, an English quar-

terly, and acknowledged leader in British protestant circles in movements looking toward reunion of the churches, is starting a world tour. Sir Henry will speak on the work of the league of nations under the auspices of the world alliance for promoting friendship through the churches. His itinerary includes addresses in the principal cities of the United States, Canada, Australia and New Zealand.

Business Makes Church Advertising Possible

Sixty-seven business houses in Washington, D. C., have provided the funds whereby every church in that city can insert a notice of its services in the Saturday morning edition of a leading Washington newspaper. The display fills one page and is advertised as having been made possible by business men in the same spirit in which "thinking and philanthropic men support hospitals and educational institutions, social service and other constructive community enterprises."

Presbyterian Seminaries Well Filled

Presbyterian theological seminaries report larger enrollments than ever, with a total of 848 studying to enter the Christian ministry. This attendance is divided among the various seminaries in this fashion: Princeton, 232; Auburn, 46; Western, 64; Lane, 40; Kentucky, 87; McCormick, 161; San Francisco, 66; Duquesne, 32; Bloomfield, 24; Lincoln, 20;

Johnson C. Smith, 14; Omaha, 31; Porto Rico, 31.

Southern Methodist Church Reports Large Growth

The Methodist Episcopal church, south, reports that its net gain in members dur-

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ing 1925 was 64,914. During the quadrennium just closed the church made a net gain of 250,304, or over ten per cent. The total membership now stands at 2,543,210.

Plan New Missions for Bolivia Indians

The South American missionary society, an English organization, has recently completed a survey of the condi-

tions among Indians in the interior of Bolivia. An expedition sent out by the society, on returning to its base, reported having met kindness everywhere at the hands of the Indians, who are anxious that missionary work shall be begun among them. The society is now making plans to undertake this work and is asking for financial support and volunteers for active service.

Describes Color Conflict in South Africa

THE PROPOSAL in the Union of South Africa either to deport the whole Indian community, about 160,000, or to deny it the rights of citizenship and of trade, is based both upon racial hatreds and the fear by the whites of the developing trade competition by the brown peoples, according to Bishop Frederick Fisher, of the Methodist Episcopal Church in Calcutta, India. Bishop Fisher has just returned to Calcutta after several months spent in studying the conditions in South Africa. In reporting what he has seen, the bishop says: "The continent of Africa presents one of the most perplexing racial situations in the modern world. The problem is not confined to any one section. Its major difficulties rest upon the conflict between a native-born population of more than 150,000,000 Negroes, and a community of less than 3,000,000 Caucasians who, with a highly developed modern commercial civilization, have taken possession of the continent. The white controllers, whether political, commercial, or industrial, are determined to maintain absolute and universal white supremacy. How to do this, and at the same time allow for education and advancement among the black and brown people, is the unsolved problem."

CENTER OF PROBLEM

"The Union of South Africa," according to Bishop Fisher, "presents the most acute conditions, because of the fact that democratic institutions have developed there to a greater degree than in any other part of the continent. The danger is that democratic ideals may not be able to bear the strain of racial antipathy. The public opinion of the world cannot now permit any government to control the destinies of other races through any system of political or commercial absolutism. Justice, fair play, and the right to advancement will be demanded, not only by the native inhabitants of a conquered country, but by the public opinion of the world."

"The racial character of the population in the Union of South Africa is approximately as follows: White, 1,519,000; Indians, 161,000; Negroes of various tribes, 5,000,000; Colored (the technical term used for those of mixed blood), 700,000. The distribution of the Indians is approximately as follows: Natal, 140,000; Transvaal, 12,000; Cape Province, 9,000. The Orange Free State is scarcely worth listing because an absolute exclusion law has kept the Indian population down to 400 residents."

"It would appear that the problem is not altogether one of economic competition, but that race prejudice lies at its

root. The Indian is able to sell his goods at a cheaper price, partly because of the fact that he does not spend so much money upon his own living. The European constantly refers to this fact as evidence of a 'lower standard of living.' Very frequently the remark is made that the Indian is able to live 'on the smell of an oil rag.' But other elements enter into this question of the standard of living. The Indians are debarred from residing in the expensive hotels, and from dining in the good restaurants of the city. They are debarred from theatres and other amusements. This naturally means that the Indian is forced to patronize the cheaper and less desirable places of the city. His inhibitions compel him to practice economies which are as distasteful to him as to any other self-respecting citizen."

"Still another fact is that the Indians do not drink. The liquor bill of the white South African citizens is colossal. One wonders how European society can long continue to exist with such high liquor bills. The amount of money squandered on drink accounts, in many cases, for the inability of the European to live on a moderate income."

"The proposal to deport the whole Indian community, and to deny it the rights of citizenship and trade, becomes all the more difficult when one remembers that, approximately, two-thirds of the present Indian population of the Union of South Africa is native-born, some families going back as far as three generations of native-born residence in South Africa. Thousands of these Indians have never seen India, and one might just as well talk of repatriating the third generation Americans, sending them back to England, Ireland, Scotland, France or Germany, as to talk about repatriating third generation Indians in South Africa."

ONLY ONE SOLUTION

"There is only one solution, and that is to permit the 161,000 Indians who are now in South Africa to live there in peace, to grant them citizenship, to give them opportunities for education and development, to trust them, and to make them a part of the body politic. Under the Smuts-Gandhi agreement, no new Indian immigrants are coming to South Africa. The only increase is through birth. It is either a marvellous compliment to the Indians, or a serious indictment against the white citizens, to say that 1,500,000 white men and women cannot successfully compete in a great new nation, in a vast territory with unlimited resources, with a small community of 161,000 Indians."

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